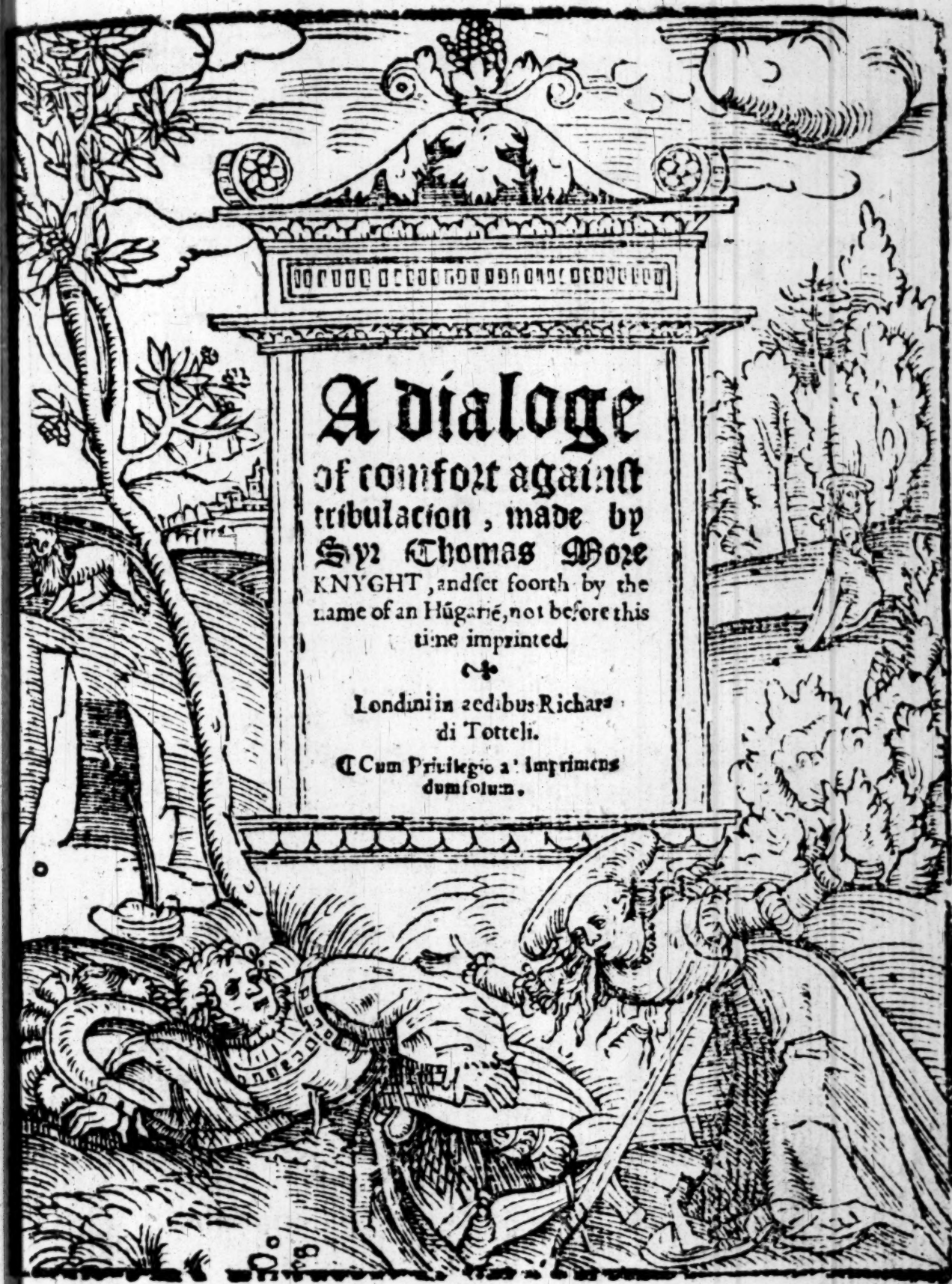


A dialoge of comfort against tribulacion, made by Syr Thomas More KNYGHT, and set foorth by the name of an Hūgarie, not before this time imprinted.

Londini in aedibus Richardi Totteli.

Cum Priuilegio ad imprimendum solum.

A Table, wherin is expressed the summe and effecte of euery Chapter conteined in this boke



Declaracion of the first boke.

That the deuysed comfortes by the old paynim philosophers, wer vnsufficient, and the cause wherefore. cap.i.

That for a foundacion men must nedes beginne with faith. cap.ii.

The first cõfort in tribulacion may a man take in this, whan he feleth a desire and longing to be coumforted by god. ca.iii.

That tribulacion is a meane to draw a man to ỹ good minde to desire and long for the cõforte of god. ca.iiii.

The speciall meane to geat this first comforte in tribulacion. ca.v.

It sufficeth not that a mã haue a desire to be cõforted by god, only by the taking away of ỹ tribulacion. ca.vi.

A great comfort it may be in tribulaciõ, that euerye tribulaciõ is, if we our selfe wil, a thing ether medicinable, or els more than medicinable. ca.vii.

The declaracion larger concernyng them that fall in tribulacion by their owne knowen faulte and that yet suche tribulacion is medicinable. cap.viii.

The second point, that is to wit, that tribulacion that is sent vs by god without ani open certain deseruing cause knowen to our selfe: & this kind of tribulacion is medicinable, if men wil so take it, and therefore great occasion of coumforte. cap.ix

Of ỹ third kind of tribulaciõ which is not sent a mã for his sinne, but for exercise of his pacience & encrease of his merite, which is better then medicinable. cap.x.

An other kind of comfort yet in the base kind of tribulacion sent for oure sinne. cap.xi.

A certain obiection against ỹ thinges aforesaid. ca.xii.

That a man ought to be comfortable to himself, & haue

Good hope, & be ioyfull also in tribulacō, appeareth wel by this, that a man hath greate cause of feare and heauines that continueth alway stil in welth, discontinued with no tribulacion. cap.xiii.
A certain obiection and the answer therto. cap.xiiii.
Other obiections. cap.xv.
The answer to the obiection. cap.xvi.
An answer to the second obiection. cap.xvii.
Of thē that in tribulacion seke not vnto god: but some to the flesh, and some to the world, and some to ỹ deuil himself. cap.xviii.
An other obiection with the answer therunto. cap.xix.
A Summary commendacion of tribulacion. cap.xx.

A declaracion of the seconde Boke.

Whether a man mai not in tribulacīō vse some worldly recreacion for his comfort. cap.i.
Of the shorte vncertaine life in extreme age or sickenes. cap.ii.
He deuideth tribulacion into three kindes, of whiche thre, the last he passeth shortelye ouer. cap.iii.
cap.iiii.
An obiection concerning them that turne not to god till they come at the last caste. cap.v.
An obiection of them ỹ say the tribulacion of penaunce nedeth not, but is a superfluious folye. cap.vi.
What if a mā cannot wepe, nor in his heart be sory for his sinnes? cap.vii.
Of that kinde of trybulacion whiche thoughe they not willingly take, yet they willingly suffer. cap.viii.
First of tēptacīō in general as it is cōmō to both. ca.ix.
A special comfort in al temptacion. cap.x.
Of foure kindes of temptacions, and therin bothe the partes of that kind of tribulacion that men willinglye

suffer, touched in two verses of the psalter. cap.xi.
The first kind of the foure temptations cap.xii.
Of pusillanimitie. cap.xiii.
Of the daughter of pusillanimitie, a scrupulous conscience. cap.xiiii.
An other kynd of ỹ nightes feare, an other daughter of pusillanimitie, ỹ is to wit, ỹ horrible tẽptacion by which some folke are tempted to kil & destroy themself. ca.xv.
Of him that wer moued to kyll himself by illusion of ỹ deuil which he reckoned for a reuelatiõ. ca.xvi. ca.xvii
Of the deuill named Negotium, that is to wit, businesse walking about in the darknesses. cap.xviii. cap.xix.

A declaracion of the thyrde Boke.

Whether a man should cast in his mind and appointe in his heart before, that if he were taken with Turkes he woulde rather dye, than forsake the faith. cap.i.
Of the fourth temptacion, which is persecucion for the faith, touched in these wordes of the prophete. Ab incursu & demonio meridiano. cap.ii. cap.iii. cap.iiii.
Of the losse of the goodes of fortune. cap.v.
Of the vnsurctie of landes and possessions. ca.vi.
These outward goodes or gyftes of fortune are two maner of wayes to be considred. cap.vii.
The litle cõmoditie of riches, being set by but for this presente life. cap.viii.
The litle commoditie of fame beeyng desired but for worldlye pleasure. cap.ix.
Of flattrye. cap.x.
The litle commoditie that menne haue of roumes, offices and autoritie, if thei desire them but for their worldly commoditie. cap.xi.
That these outward goodes, desired but for worldlye welth, be not onely litle good for the bodye, but are also muche harme for the soule. cap.xii.

 Whether

Whether mē desire these outward goodes for their only worldly welth, or for ani good derteous purpose, this persecucīō of ȳ Turke against ȳ faith wil declare, & ȳ cō-fort ȳ both twain mai take in ȳ lesing thē thus. ca. xiii
An other cause, for which any mā should be content to forgo his goodes in ȳ Turkes said persecucīō. ca. xiiii
This kinde of tribulacion trieth what minde mē haue to their goodes, which thei that are wise, wil at the fame therof, se wel and wisely layd vp fake before. cap. xv.
An other coumforte and courage againste the losse of substance. cap. xvi.
Of bodily paine, and that a man hath no cause to take discomfort in persecucion, though he fele himself in an horror at the thinking vpon the bodely paine. cap. xvii.
Of comfort against bodily pain, and first against the captiuitie. cap. xviii.
Of imprisonment, and comfort thereagainst. cap. xix. ca. xx.
The feare of shameful & painful death. ca. xxi.
Of death considered by himself alone, as a bare leauing of this life onely. cap. xxii.
Of the shame that is ioyned with the death, in the persecucion for the faith. cap. xxiii.
Of painful death to be suffred in the Turkes persecucion for the faith. cap. xxiiii.
The consideracion of the paines of hel (in which we fal if we forsake our sauior) may make vs set al the paynful death of this worlde at right naught. cap. xxv.
The cōsideracīō of ȳ ioyes of heuē, should make vs for Christes sake abide & ēdure ani painful death. ca. xxvi
The consideracion of ȳ painful death of Christ, is sufficient to make vs content to suffer painful death for his sake. ca. xxvii.

FINIS.

A Dialogue of

comfort agaynst Tribulacion: Made

by an Hungarien in Latine, and translated oute of Latine into Frenche, and oute of Frenche into Englishe.

Anthonye: and Vincent.

Vincent.

WHo would haue went, oh my good vncle, afore a fewe yeares passed, ẏ such as in this cuntrey would visite their frendes lying in dysease and sickenes, shoulde come (as I doe nowe) to seke & fetche comforte of them, or in geuyng comfort to them, vse the way that I may wel vse to you: For albeit that the prestes and Friers be wont to call vpon sycke men to remember death, yet we worldly frendes for feare of discomfortyng them, haue euer hadde a guyse in Hungarye to lift vp their heartes, and put them in good hope of life. But nowe my good vncle, the worlde is here waxen such, and so great perils appeare here to fall at hande, that me thinketh the greatest comfort that a man can haue is, whē he may see that he shal sone be gone, and we that are likely long to lyue here in wretchednesse, haue nede of some comfortable councel agaynst tribulacion, to be geuen vs by suche as you be, good vncle, that haue so long liued vertuously, and are so learned in the lawe of God, as very fewe be better in this cuntrey here, and haue had of such thinges as we do now feare, good experience and assaye in your selfe, as he

that hath been taken prieſoner in Turkey two times in your dayes, and nowe likelye to departe hence ere long. But that may be your great comfort good vncle ſyth you departe to God: but vs here ſhall you leaue of your kinred, a ſort of ſory coumfortles Orphanes, to all whome youre good helpe coumforte and counſeli hathe long been a greate ſtaye, not as an vnkle vnto ſome, & to ſome as one farther of kynne but as though ỹ vnto vs al, you had been a naturall father.

Anthony. Myne owne good Coſin, I cannot muche ſaye naye, but that there is in deede, not here in Hungarye onelye but almoſte alſo in all places of Chriſtendome, a cuſtomable maner of vnchryſten coumfortynge: whiche albeit that in anye ſycke manne it dooeth more harme than good, with drawyng him in tyme of ſyckneſſe, with lookynge and longinge for lyfe fro the meditacion of death, iudgemente heauen and hell, whereof he ſhoulde beſette muche parte of his time, euen all hys whole life in his beſt healthy: yet is that maner in my mynde more then madde where ſuche kynde of coumforte is vſed to a man of myne age. For as we well wotte that a yong man may dye ſoone: ſo bee we verye ſure that an olde manne can not lyue longe. And yet ſith there is as Tullie ſayth, no manne for all that ſo olde, but that he hopeth yet that he maye lyue one yere more: and of a fraple foly delyteth thereon to thinke, and comforting himſelfe therewith, other mennes woordes of lyke maner coumforte addynge no ſtyckes to that fyer, ſhall in a maner burne vp quyte the pleaſaunte moyſture that moſte ſhoulde refreſhe hym: the wholeſome dewe I meane of Goddes grace, by whiche he ſhoulde wyſhe with Goddes wyll to bee hence, and longe to

be with

be with hym in heauen. Nowe where you take my departynge from you, so heauelye, as of hym of whome you recognyse of youre goodnesse to haue hadde here beefore helpe and coumforte, woulde God I hadde to you and other moe halfe so muche doone, as myselfe reckoneth hadde been my dueтye to doe: But whensoeuer god take me hence, to reckon youre selues than comforteleſſe, as though your chief comfort stode in me: therin make you, me thinketh, a reckonyng very muche lyke, as though you woulde caſt awaye a stronge staffe, and leane vppon a rotten reede. For GOD is and muſt bee youre coumforte, and not I. And he is a sure coumforter, that (as he sayde vnto hys Dyſciples) neuer leaueth hys ſeruauntes in caſe of coumforteleſſe Orphanes: not euen when he departed from hys Diſciples by death, but bothe as he promiſed, ſente them a coumforter, the holye ſpirite of hys father and hymſelfe, and then also made sure, that to the worldes ende he woulde euer dwell with them hymſelfe: and therfore if you bee parte of hys flocke, and believe hys promyſe, howe can you bee coumforteleſſe in anye tribulacion, when Chryſte and hys holye ſpirite, and with them theyr vnſeperable father, (if you put full truſte and confidence in them,) bee neuer neyther one fynger breadth of ſpace, nor one minute of tyme from you?

Vincent.

Oh my good vncle, euen theſe ſame ſelfe woordes wherewith you well proue that beecauſe of Goddes owne gracyous preſence, we can not bee lefte coumforteleſſe, make me nowe feele and perceyue what a myſſe of muche coumforte we ſhall haue

when you be gone: for albeit good vncle, that whyle you do tell me this, I can not but graunt it for trewe: Yet if I nowe had not heard it of you, I had not remẽbred it, nor it had not fallen in my mynde. And ouer that, lyke as our tribulacions, shal in waygh͠t & numbre encrease: so shall we nede, not onely suche a good woord or twayne, but a great heape thereof, to stable and strength the walles of oure heartes agaynste the great sourges of this tempesteous sea.

☞ *Antony.* Good colin, trust wel in God and he shal prouide you teachers abrode conuenient in euerye tyme, or elles shal himselfe sufficiently teache you within.

Vincent. Verye well good vncle: but yet if we woulde leaue the seekyng of outewarde learnynge, where we maye haue it, and looke to bee inwardelye taughte, onelye by God, then shoulde we thereby tempte God, and displease him: and sith that I nowe see likelyhod, that when you be gone we shalbe sore destitute of any suche other lyke: therefore thynketh me that God of duetie byndeth me to sewe to you nowe good vncle in this shorte tyme that we haue you, that it maye like you, agaynste these great stormes of tribulacion, with whiche, bothe I and al myne are sore beaten already, and nowe vpon the coming of this cruel Turke feare to fall in farre moe, I may learne of you such plentye of good counsaile and comforte, that I maye, with the same layde vp in remembraunce, gouerne and stay the shyppe of our kynrede, and kepe it aflote frō perell of spiritual drownyng. You be not ignorant good vncle, what heapes of heuines, hath of late fallen among vs alredy, with which some of our poore familie be fallen into such dumpes, that scantly can any such comfort as my poore wyt can geue them, anye thinge asswage

theyr

their sorow. And now sith these tidiges haue come hether so himme of ỹ great Turkes ēterprise into these partes here: wee can almoste neyther talke nor thinke of any other thing els, thē of his might & our mischief. There falleth so cōtinually before ỹ eyen of our heart, a fearful imaginatiō of this terryble thing, his mighty strēgth & power, his high malice & hatred, and his incōparable cruelty, with robbyng, spoyling, burning, & laying waste al ỹ waye that his armye commeth: than killing or carying away ỹ people farre thence farre from home, & there seuer ỹ couples & the kired asūder, euery one farre frō other: some kept in thraldome, and some kept in prison, & some for a triumphe tormēted and killed in his presence. Then sende his people hither, and his false fayth therwith, so that such as here are & remayne styll, shall eyther bothe lese al and be lost too, or forced to forsake the faythe of oure Sauior Chriſte, and fal to the sect of Machomette. And yet which we more feare then all ỹ remnant, no smalle part of oure owne folke that dwel euen here aboute vs, are (as we feare) falling to him, or alreadye confedered with him: whych if it so bee, shal happelye keepe thys quarter frō the Turkes incursion: but then shall they that tourne to hys lawe leaue all theyr neighbours nothynge, but shall haue oure good geuen them, and oure bodyes bothe: but if we tourne as they do, and forsake oure Sauioure to, and then (for there is no borne Turke so cruel to Chriſten folke, as is the false Chriſten that falleth from the fayth) wee shall stande in perell (if wee parseuer in ỹ trueth) to bee more hardely handled, and dye more cruel death by oure owne countrey men at home, then if we were taken hence and caried into Turkye. These fearefull heapes of perell lye so

heauy at our hartes, whyle we wote not into which we shal fortune to fal, & therfore feare al ỹ worst, ỹ as our Sauior prophecied of ỹ people of Ierusalē, many wish among vs already before ỹ perill come, that the mountaines would ouerwhelme thē or ỹ valeis open, & swallow them vp & couer thē. Therfore good vncle against these horrible feares of these terrible tribulacions, of which lome ye wote wel, our house already hath, & the tēnant stand in drede of, geue vs while god lēdeth you vs, such plēty of your cōfortable counsel, as I may write & kepe w̄ vs, to stay vs when god shal cal you hence.

☞ Antony. Ah my good Cosin, this is an heauy hering, and lyke wyse as we that dwel here in this part, feare that thyng sore now which fewe yeres passed, feared it not at al: so doubt I that ere it long be, they shal feare it as muche that thinke themselfe nowe very sure, because thei dwel farther of. Grece feared not the Turke whē that I was borne, & within a while after, ỹ whole Empire was his. The gret Sowdō of Sirry thought himselfe more than his matche, & long since you were borne, hath he ỹ Empire to. Than hath he taken Belgrade the fortres of this realme, and since hath he destroyed our noble young goodly king. And now striue there twain for vs, our lord send ỹ grace, ỹ the thyrde dog cary not awaie ỹ bone frō thē both. What should I speake of the noble strong citie of the Rhodes, ỹ winning wherof he counted as a victorie against ỹ whole corps of christendom, sith al christendom was not able to defend that strong town against him: howbeit if the princes of christendome euerye where aboute, woulde where as nede was, haue set to their handes in tyme: the Turke had neuer taken anie one place of al those places, but partly dissencions fallen among our selfe,

partly

partly ꝑ no mā careth what harme other folke fele: but ethe part suffreth other to shift for it self. The Turke is in few yeres wonderfully encreased, & christēdom on ꝑ other side very sore decayed: and al this worketh our wickednes wt which god is not cōtent. But now where as you desire of me, some plētie of cōfortable thinges, which ye may put in remēbrance: & comfort therwith your company, verely in ꝑ rehersing & heaping of your manifold feares, my self begā to fele that there should much nede against so many troubles, many cōfortable counsels. For surely a litle before your cōming, as I deuised with my selfe vpon ꝑ Turkes cōming, it happened my mind to fal sodenly frō ꝑ into ꝑ deuising vpon my own departing: wherin albeit ꝑ I fully put my trust & hope to be a saued soule by the great mercy of god, yet sith no man is here so sure, that without reuelacion may cleane stand out of drede, I bethought me also vpon the paine of hell. And after I bethought me then vpon the Turke again. And first me thought his terrour nothing, whē I compared with it the toyful hope of heauen. Than compared I it on ꝑ other side with ꝑ feareful drede of hell, and therm casting in my mynd those terrible deuelish tormentors with ꝑ depe cōsideracion of ꝑ furious endles fyre, me thought that if the Turke wt his whole host & al his trumpets & tymbrels to, wer to kil me in my bed cōming to my chāber dore, in respecte of ꝑ other reckening, I regarde him not a ryshe. And yet when I nowe heard youre lamentable wordes, laying forth as it wer present before my face, ꝑ heape of heauy sorowful tribulacīō ꝑ beside those that are already fallen, are in shorte space lyke to folow: I waxed therwith my selfe sodēly somewhat aflighte. And therfore I wel allow your request in this behalf, ꝑ would

haue store of comforte afore hande ready by you to resorte too: and to laye vp in your hearte as a triacle agaynst the poyson of al desperate dreade, ỹ might rise of occasion of sore tribulacion. And herein shall I bee glad as my poore wit wil serue me, to cal to mind with you such thiges, as I before haue red, heard, or thought vpō, that may conueniently serue vs to this purpose.

The first Chapter,

That the comfortes deuised by the olde paynem Philosophers were vnsufficient, and the cause wherefore.

FIrst shal you good Colin vnderstand thys, ỹ the natural wise men of this worlde, the olde morall Philosophers, laboured muche in this matter, & many natural reasōs haue they written, wherby they myght encorage mē to set litle by such goodes or such hurtes eyther, the goyng or the cōmyng wherof, are the matter & the cause of tribulacīō, as are goodes of fortune, riches, fauor, frendes, fame, worldly worshyp, & such other thinges: or of the bodie, as beawty, strēgth, agilite quicknes, and health. These thinges (ye wote wel) cōmyng to vs, are matter of worldly welth: and take frō vs by fortune, or by force, or by feare of thm losyng, bee matter of aduersite and tribulacyon. For tribulacyon semeth generallye, to signifye nothing els but some kind of griefe, either paine of the body, or heauynes of the mind. Now the body not to fele that it feleth, al the wit in the world can not bring about, but ỹ the minde should not be grieued neither with the paine that the body feleth, nor with occasions of heauines offered & geuen vnto the soule it self. Thys thyng laboured the Philosophers very much about, and many goodly sayinges haue thei toward the strēgth & coūfort against tribulacion, excityng men to the full contempte of all

worldly

worldly losse, and dispising of sycknes, and al bodelye grieke, paynefull death and all. Howe bee it in verye dede, for any thyng that euer I read in them, I neuer could yet find that euer those natural reasons were able to geue sufficiēt comfort of them self: for they neuer stretche so farre but that they leaue vntouched for lacke of necessary knowledge, that special point which is not only the chief comfort of al: but without which also, al other comfortes are nothing, that is to wit, the referring the finall ende of theyr comforte vnto god, and to repute and take for the special cause of coūfort, that by the pacīente sufferaunce of theyr tribulacion, they shall attayne his fauoure, and for theyr payne receyue rewarde at his hande in heauen. And for lacke of knowlage of this end, thei did (as they nedes must) leaue vntouched also the verye speciall meane, without which we can neuer attaine to this comforte, that is to wit, ỹ gracious ayde and helpe of God to moue, stirre, and guide vs forward, in the referring all our ghostly comforte, yea and our worldly comforte too al vnto that heauenly end. And therfore as I say, for the lacke of these thinges, all theyr comfortable coūsayles are verye farre vnsufficient: howe be it, though they be farre vnable to cure our dysease of them selfe, and therfore are not sufficiēt to be taken for our phisitiōs: some good drugges haue they yet in theyr shoppes for which they may be suffered to dwel among our Apothecaryes, if theyr medicines be not made of theyr owne brayns, but after the billes made by the greate phisition God, prescribing the medicines him self, & correcting ỹ faultes of theyr erroneous receiptes: for without this way taken with them, they shall not fayle to do, as many bolde blind Apoticaries do: which eyther

for lucre or of a foolish pride, geue sycke folke medicines of theyr owne deuisyng, & therwith kil vp in corners many such simple folke, as they find so foolish to put their liues in such lewde & vnlearned blynd bayardes handes. We shal therfore neyther fully receiue these philosophers reasons in this matter, nor yet vterly refuse thē: but vsing thē in such order as shal beseme thē, the principal & theffectual medicines against these diseases of tribulaciō, shal we fetche frō ỹ highe great & excellent phisicion, without whō we could neuer be healed of our very deadly disease of damnaciō, for our necessitie wherin the spirit of god spiritually speaketh of himself to vs, & biddeth vs ek al our helth geue him ỹ honor: & therin thus sayth to vs. Honora medicum propter necessitatem enim ordinauit eum altissimus. Honor thou ỹ phisiciō, for him hath ỹ high god ordened for thi necessitie. Therfore let vs require ỹ high phisiciō, our blessed sauior Christ, whose holy manhed god ordened for our necessitie, to cure our deadly woundes, with ỹ medicine made of ỹ most holesom blud of his own blessed bodi: ỹ likewise as he cured by ỹ incōparable medicine our mortal malady, it may like him to send vs & put in our mides such medicines at this time, as against ỹ sicknes & sorowes of tribulacions, may so cōfort & strēgth vs in his grace, as our deadly enemy ỹ deuil, maye neuer haue ỹ power by his poisoned dart of murmure, grudge and impacience, to turne our short sicknes of worldly tribulaciō, into ỹ endles euerlastyng death of infernal dānacion.

¶ The seconde Chapter.

That for a foundacion men must nedes begin with fayth.

Syth al our principal cōfort must come of god, we must first presuppose in him to whō we shal with any goostly counsel geue any effectual comforte, one grounde to begin withal: wherupon al ỹ we shall buylde

build must be supported & stand, ỹ is to wit, the ground and foundacion of faith, without which had ready before, al the spiritual comfort that any man may speake of, can neuer auaile a fyre. For likewise as it were vtterly vaine to lay natural reasons of comfort, to hym that hath no wit, so wer it vndoubtedli frustrate to lay spiritual causes of comfort to him that hath no faith. For excepte a man first beleue, that holye scripture is the worde of God, & that the worde of GOD is true, how can a mā take any comfort of that that the scripture telleth him therin? Nedes must the man take litle fruit of ỹ scripture, if he either beleue not that it wer the worde of God, or els wene that thoughe it were it might yet bee for all that vntrue. This faith as it is more fainte or more stronge, so shall the comfortable wordes of holy scripture stande the man in more stede or lesse. This vertue of faith, can nether any mā geue hymselfe nor yet any one man another: but though mē may with preaching be ministers vnto god therin, & the man with his own frewyl obeying freely the inwarde inspiracion of god be a weake worker with almightye god therin: yet is the faith in dede the gracious gyfte of god himself. For as Saint James sayth. Omne datum optimum & omne donum perfectum desursum est descendens a patre luminum Euery good gift and euery perfect gift, is geuen from aboue, descēding from the father of lightes. Therfore feling our faith by many tokens very faint, let vs pray to him that geueth it, that it may please him to helpe & encrease it. And let vs fyrst say with the man in ỹ gospell. Credo domine, adiuua incredulitatem meam. I beeleue good Lorde but helpe thou the lacke of my belyefe. And after lette vs pray wyth the Apostles. Domine adauge nobis fidem. Lorde encrease our fayth. And fynallye

let

let vs consider by Christes saying vnto them, that if we would not suffer the strength and feruour of our faith to waxe luke warme, or rather kaye colde, and in maner lese his vigor by scatering our mindes abrode aboute so many trifling thinges, that of the matters of our faith, we very seldom thinke it that we woulde withdrawe our thought fro the respect and regarde of al worldly fantasies, and so gather our fayth together into a litle narrowe rowme. And lyke the lytle graine of a musterd sede, whiche is of nature hote, set it in the garden of our soule, al wedes pulled out for the better fedyng of our faith, than shall it growe, and so spreade vp in heighte, that the brydes, that is to witte, the holy Aungels of heauen shall brede in our soule and bryng forth vertues in the braunches of our fayth, and then with the faithfull truste, that throughe the true beliefe of goddes worde we shal put in his promise, we shalbe wel able to commaunde a great mountaine of tribulacion, to voyde from the place where he stoode in our heart, where as with a very feble faith and a faint, we shalbe scãt hable to remoue a litle hillocke. And therefore, as for ỹ first conclusiõ, as we must of necessitie before any spiritual coũfort presuppose the foundacion of faith: So sith no man can geue vs faith, but only god, let vs neuer cease to call vppon God therefore.

☞ *Vincent.* Forsoth my good vncle, me thinketh ỹ this foũdaciõ of faith, which as you saie must be laid first, is so necessarily requisite, ỹ without it, al spiritual coũfort wer vtterly geuẽ in vain. And therfore now shall we pray god for a ful & a fast faith. And I praye you good vncle, procede you farther in the processe of your matter of spirituall comfort, againste tribulacion.

☞ *Antony.* That shal I Cosin with good wil.

The

¶ The thyrd Chapter.

The fyrst comfort in tribulacion, may a man take in thys VVhan he feleth in himselfe a desyre and longyng to be comforted by God.

I Will in my poore mynde assigne for the fyrst comfort, the desier and longing to be by God comforted, and not without some reason call I this the fyrste cause of comforte. For lyke as the cure of that person is in a maner desperate, that hath no will to be cured: so is the discomforte of that person desperate, ꝯ desireth not his own cōforte.

And here shal I note you two kyndes of folke that are in tribulacion and heauines. One sorte that will seke for no comfort, an other sorte that wil. And yet of those that will not, are there also two sortes. For fyrst one sort there are, that are so drowned in sorowe, that they fall into a careles deadlye dulnes.

Regarding nothing, thinking almoste of nothyng, no more than if they laye in a letarge, with whiche it may so fall, that witte and remembraunce will weare away, and fall euen fayre from them. And this comfortles kinde of heauines in tribulacion, is the hyghest kinde of the deadlye sinne of slothe. An other sorte are there, that will seke for no comforte, nor yet none receiue, but are in their tribulacion (be it losse or sickenes) so testie, so fumishe, and so farre oute of all pacience, that it boteth no mā to speake to them, and these are in a maner with impaciēce, as furious as though they were in halfe a freneſie, and may with a custome of such facioned behauiour, fall in therto ful ꝛ whole. And thys kinde of heauines in tribulacion, is euen a mischieuous high braunche of the mortal sinne of yre.

Than is there as I tolde you, an other kynde of folke, which faine woulde be comforted, and yet are they

they of two sortes to. One sort are those, that in theyr sorowe seke for worldly comfort: and of them shall we now speake the lesse for the diuers occasions that we shal after haue, to touche thē in moe places than one. But this will I here saye, that I learned of Saynct Barnard. He that in tribulaciō turneth himselfe vnto worldly vanities, to geat helpe & comfort by them: fareth lyke a man that in perill of drowning catcheth whatsoeuer cometh next to hand, and that holdeth he fast be it neuer so simple a sticke, but than that helpeth him not: for ẏ sticke he draweth downe vnder the water with him, & there lye they drowned bothe together.

So surely if we custome our selfe to put our trust of coumfort in the delyte of these pleuishe worldelye thinges God shal for that foule fault suffre our tribulacion to growe so great, that all the pleasures of this worlde shall neuer beare vs vp, but all oure pleuishe pleasure shal in ẏ depth of tribulaciō drown with vs.

The other sorte is I saye, of those that long and desyre to bee coumforted of GOD. And as I tolde you beefore, they haue an vndoubted greate cause of coumforte, euen in that poynte alone, that they considre themselfe to desyre and longe to bee by almyghtye God coumforted: Thys mynde of theyrs may wel be cause of great comfort vnto them for two great considerations. The one is, that they see themselfe seeke for their coumfort where they cannot fayle to finde it. For God both can geue them comfort, and wil. He can for he is almightie: he wil, for he is al good. and hath himselfe promised, Petite et accipietis. Aske and ye shall haue. He that hathe fayth (as he must nedes haue that shal take comfort) cannot doubt but that God wil surely kepe his promise. And therfore hath he a greate

cause

cause to be of good comfort, as I say, in that he consi-
dereth that he longeth to be comforted by hym, which
his faith maketh him sure, wil not fayle to cõfort him.

But here consider this, that I speake here of hym
that in tribulacion longeth to bee comforted by God:
and it is he that referreth the maner of his cõfortyng
to God, holding himselfe content, whether it be by the
taking away or the minyshment of the tribulacion it
selfe: or by the geuing him pacience and spiritual con-
solacion therein. For of hym that onelye longeth to
haue god take his trouble from him, we cannot so wel
warrant that minde for a cause of so greate comfort.
For both may he desyre that, that neuer mindeth to be
the better, & may misse also the effect of his desyre be-
cause his request is happely not good for himself. And
of this kind of longing & requiring, we shal haue oc-
casiõ farther to speake hereafter. But he which refer-
ring the maner of his comforte vnto God, desireth of
god to be cõforted asketh a thing so lawfull & so plea-
sant vnto god, that he cannot fayle to spede, & there-
fore hath he (as I saye) great cause to take comfort in
the very desyre it selfe.

An other cause hath he to take of that desire, a very
great occasion of comfort. For sith his desyre is good,
and declareth vnto himself that he hath in god a good
faith: it is a good token vnto him ẏ he is not an abiect
cast out of gods gracious fauour while he perceiueth
ẏ god hath put such a verteous well ordred appetite in
his mind. For as euery euil mind cometh of ẏ worlde
and our selfe, and the Deuill: so is euerye such good
mynde eyther immediately, or by the meane of oure
good Aungell or other gracious occasyon, inspyred
into mannes hearte by the goodnes of God hymselfe.

And

And what a comfort than may this be vnto vs, whan we by that desyre perceyue a sure vndoubted token, that toward our final saluacion our Sauiour is himselfe so graciously busy about vs:

¶ The fourth Chapter.

That tribulacion is a meane to drawe men to that good mynd to desyre and long for the comfort of God.

Vincent.

FOr soothe good vncle, this good mynde of longyng for Gods comfort, is a good cause of great comfort in dede: our lord in tribulacion send it vs. But by this I see wel, ỹ woe may thei be, which in tribulacion lacke that mind and that desyre, not to be comforted by God, but are either of slouth or impacience discomfortlesse, or of folye seeke for they chiefe ease and comfort any where elles.

Anthonie, That is, good cosyn, verye trewe, as long as they stand in that state. But than must you consider, that tribulacion is yet a meane to dryue hym from that state. And that is one of the causes for whiche God sendeth it vnto man. For albeit that payn was ordeyned of God for the punyshmente of synnes (for whiche they that neuer can nowe but synne, can neuer be but euer punished in hell) yet in thys worlde, in whiche his high mercy geueth men space to be better, the punyshmente by tribulacion that he sendeth, serueth ordinarily for a meane of amendment.

Sainct Paule was himselfe sore agaynst Chryst, tyll Chryst gaue him a great fall and threw him to the ground, and strake him starke blynde: and with that tribulacion he turned to him at the fyrst woorde, and God was his phisicion, and healed hym soone after both in body and soule by his Minister Ananias, and made

made him his blessed Apostle. Some are in the beginning of tribulacion verye stubborne and stiffe against god, and yet at length tribulacion bringeth thē home. The proude King Pharao dyd abyde and endure two or thre of the first plages, and would not once stoupe at thē. But then god layd on a sorer lashe that made him crye to him for helpe, and then sente he for Moyses and Aaron, and confessed him selfe a synner, and god for good and righteous, and praid thē to praie for him, and to withdrawe that plage, and he would let thē go. But when his tribulacion was withdrawen, than was he naught agayne. So was his tribulacion occasion of his profyt, and his helpe againe cause of his harme. For his tribulacion made him cal to god, and his helpe made hard hys heart againe. Many a man that in easy tribulacion falleth to seke his ease in ỹ pastime of worldly fantasyes, fyndeth in a greater paine al those comfortes so feble, that he is faine to fall to the seking of goddes helpe. And therefore is I saye, the very tribulacion it selfe many tymes, a meane to bringe the man to the takyng of the afore remembred comforte therin: that is to witte, to the desyer of comfort geuē by god, which desyre of goddes comfort is as I haue proued you, greate cause of comforte it selfe.

¶ The fifthe Chapter.

The speciall meanes to geat this firste comforte in Tribulacion.

HOwe be it, though the tribulacion it selfe be a meane oftē times to geat man this first comforte in it: yet it selfsome time alone bringeth not a man to it. And therefore syth without this comforte firste had, there can in tribulacion none other good comforte come forth, we muste laboure the meanes ỹ this first comfort maye come. And thereunto

semeth one, that if the man of sloth or impacience, or hope of worldly comfort haue no minde to desyre and seke for comfort of god, those that are his frendes that come to visite and comforte him, must afore al thinge put that point in his minde, and not spend the time (as they commenly do) in trifling and turning him to the fantasies of the worlde. They must also moue him to praye god put this desire in his minde, which whē he getteth once, he than hath the first cōfort. And wythout doubte (if it be wel considered) a comforte meruelous great. His frendes also that thus counsaile him must vnto thatteyning therof helpe to praye for him, them selfe, & cause him to desyer good folke to helpe him to pray therfore. And than if these wayes be takē for the getting, I nothing doubt but the goodnes of god shal geue it. ¶ The. vi. Chapter.

It suffiseth not that a man haue a desier to be comforted by god onely by the taking away of the tribulacion.

Vincent.

Verely me thinketh good vncle that this cōsayle is very good. For except the person haue first a .... desire to be cōforted by god, els cā I not se what it can auaile to geue him any further counsayle of any spiritual cōforte: howe be it what if the mā haue this desier of gods comfort, that is to wytte, that it maye please god to comfort him in his tribulaciō by taking that tribulacion frō him, is not this a good desier of goddes comfort & a desire sufficient for him that is in tribulacion?

Anthony. No Cosin that is it not. I touched before a word of this point & passed it ouer, because I thought it would fall in our waye agayne, and so wote I well it wil after than once. And nowe am I glad that you moue it me here your self. A mā maie many times

well

well and wythout sinne desier of god the tribulacion to be taken from him, but neither maye we desier that in euery case, nor yet very well in no case (except very fewe) but vnder a certayne condicion, either expressed or implied. For tribulacions are ye wote well of manye sondry kindes: some by losse of goods or possessions some by ye sickenes of our selfe, & some by the losse of frendes or by some other paine put vnto our bodyes: some by the dreade of the losing those thinges that we fayne would saue, vnder which feare fall all ye same thinges that we haue spoken before. For we maie feare losse of goodes or possessions, or the losse of our frendes, their griefe & trouble or our owne: by sickenes, imprisonmēt or other bodily payn: we may be troubled with ye drede of death, and many a good man is troubled most of all with the feare of that thing which he that moste nede hath feareth least of al, ye is to wyt, the feare of losinge through deadlye sinne ye like of his seli soule. And this last kind of tribulacion as the sorest tribulacion of all, though we touche here & there some pieces therof before, yet ye chiefe part & the principal point wil I reserue to treate apart effectually ye matter in ye last ende. But nowe as I said where ye kindes of tribulacio are so diuers some of this tribulacio. A mā may pray god take frō him & take some cōfort in the trust ye god wil so do, and therefore against hungre, sycknes, & bodily hurte & against the losse of eyther bodye or soule men maye lawfully many times pray to ye goodnes of God either for thē selfe or their frend. And toward this purpose, are expressely prayed many deuout orysons in ye comē seruice of our mother holy church. And toward our helpe in some of these thinges serue some of ye petitiōs in ye

Pater noster, wherein we praye daylye for oure daylye foode and to be preserued from the fal in temptacion, and to be deliuered from euyll. But yet maye we not alwaye praye for the takyng awaye from vs of euery kynd of temptacio. For if a man shoulde in euery sycknes praie for his health againe, when shoulde he shew him selfe content to die, and to depart vnto god: and ỹ mynde must a man haue ye wote wel, or els it wil not be wel. One tribulacio is it to good mē to feele in thē selfe the conflicte of the flesshe agaynste the soule, the rebellio of sensualitie against the rule and gouernāce of reason, the reliques that remayne in mankynde of olde original sinne, of whiche Saynt Paule so sore cōplayneth in his Epystle to the Romaines. And yet maye we not praye whyle we stand in this lyfe, to haue this kynde of tribulacion vtterly taken from vs. For it is lefte vs by goddes ordināce to striue agaynst it, & fight wythal, and by reasō and grace to maister it and vse it for the matter of our meryte. For the saluacion of our soule, maye we boldly praye. For grace may we boldly praye, for faith, for hope and for charitie, and for euery such vertue as shall serue vs to heauenward. But as for all other thinges before remēbred, in which is contayned the matter of euery kind of tribulacion, we maye neuer wel make prayers so precysely, but that we must expresse or imploy a condicion therein: that is to wyte, that if god see ỹ contrary better for vs, we referre it whole to his wyl: and in stede of our grefe takyng awaye, praye that god maie send vs of his goodnes eyther spiritual cōfort to take it gladly, or strēgth at the least waies, to beare it pacientlye. For if we determine wyth our selfe that we wyl take no comforte in nothing, but in the taking of our tribulacion frō vs,

than

thā eyther preſcribe we to god that we wyl he ſhall no better turne do vs though he would, than we wil our ſelfe appointe him, or els doe we declare, ỹ what thing is beſt for vs, our ſelfe cā better tel than he. And therfore I ſaye, lette vs in tribulacion deſyer his comforte and helpe, and lette vs remitte the maner of that coumforte vnto hys owne hyghe pleaſure: whiche when we doe, lette vs nothing doubte, but that lyke as hys hyghe wyſdome better ſeeth what is beſte for vs, than we can ſee our ſelf: ſo ſhal his ſouereygne goodnes geue vs the thing that ſhal in dede be beſt. For els if we wyll preſume to ſtand to our owne choiſe (except it ſo be) that god offer vs the choyſe him ſelfe, as he dyd to Dauid in the choyſe of his owne puniſhment. after his highe pride conceiued in the nombrynge of his people, we maye foliſhely chooſe the worſte: and by the preſcribing vnto god our ſelfe ſo precyſelye what we wyl that he ſhal do for vs (except that of his gracyous fauour he reiect our folly) he ſhal for indignacion graunt vs our owne requeſte, and after ſhall we well fynde that it ſhal turne vs to harme. Howe many mē attayne healthe of bodye that were better for theyr ſoules helth their bodies wer ſicke ſtil? How many get out of priſon ỹ happe on ſuch harme abrode, as ỹ priſō ſhould haue kept thē fro? How many ỹ haue been lothe to leſe their worldlye goodes, haue in kepinge of theyr goods ſone after loſt their life? So blid is our mortalitie & ſo vnware what wil fal, ſo vnſure alſo what maner mind we wyl haue to morow, ỹ god coulde not lightlye do mā a more vengeaunce, than in this world to graūt him his own foliſhe wyſhes. What wit haue we poore fooles to wyt what wil ſerue vs, whā ỹ bleſſed apoſtle him ſelf in his ſore tribulacion, praying thryſe vnto

god to take it away frō him, was aunswered again by god, in a maner ꝑ he was but a foole in asking that request, but ꝑ the helpe of goddes grace in ꝑ tribulacion to strength him, was farre better for him thā to take ꝑ tribulacion frō him. And therfore by experiēce perceiuing wel the truth of ꝑ lesson, he geueth vs good warning not to be to bold of our own myndes, whē we require ought of god not to be precyse in our askinges, but referre the choyse to god at his owne pleasure. For his owne holy spyryte so sore desyreth our weale, ꝑ as men myght saye, he groneth for vs, in such wyse as no tong can tell. Nos autem (sayeth Saynt Paule) quid oremus vt oportet, nescimus, sed ipse spiritus postulat pro nobis gemitibus inenarrabilibus. We what we maye praye for ꝑ were behouable for vs, can not our selfe tel: but the spryte him selfe desireth for vs with vnspekable gronynges, & therfore I saye for conclusion of this point, let vs neuer aske of god precisely our owne ease by deliuering vs from our tribulatiō, but pray for his aide & cōforte by, which wayes him selfe shal best lyke, and than maye we take cōforte of our own such requeste. For both be we sure that this mind cōmeth of god, & also be we very sure ꝑ as he beginneth to worke with vs, so (but if our selfe flytte from him) he wyl not fayle to tarie wyth vs, and thā he dwelling w̄ vs, what trouble can do vs harme? Si deus nobiscum quis contra nos? If god be with vs saith saint Paule, who can stande against vs?

¶ The. vii. Chapter.

A great comfort maye be in tribulacion, that euery tribulacion is, if vvē our selfe vvyl, a thing either medicinable, or els more then medicinable.

☞ *Vincent.*

YOu haue good vncle well opened & declared the question ꝑ I demaūded you, ꝑ is to wyt, what maner of comforte a mā might praye for in triblaciō, & nowe

nowe procede forth good vncle, and shewe vs yet farther some other spiritual comfort in tribulacion.

☞ Anthony. This may be, thinketh me good cosin great comforte in tribulacion, that euery trybulacion which any time falleth vnto vs, is either sent to be medicinable if men wil so take it, or maye become medicinable if men will so make it, or is better thā medicinable, but if we wil forsake it.

☞ Vincent. Surely this is very comfortable if we may well perceyue it.

☞ Antony. These thre thinges that I telle you, we shal consider thus: euery tribulacio ỹ we fal in, cometh either by our owne knowen deseruing dede, bringyng vs therunto as ỹ sycknes ỹ foloweth our intemperate surfayte, or the prisonment or other punishement put vpon a man for his heynous cryme, or els is it sente vs by god without any certaine deseruing cause opē and knowen vnto our selfe, eyther for punishment of som sinnes passed. Certainly we know not for which, or for preseruing vs frō some sinnes in which we were els lyke to fal, or finally for no respecte of the mannes sinne at al, but for ỹ proffe of his patiēce and encrease of his meryte. In all the former cases tribulacion is (if he wil) medicinable: in this last case of al it is better than medicinable. ¶ The. viii. Chapter.

The declaracion larger concerning them that fal in tribulacion by their owne knowen faulte, and that yet such tribulacion is medicinable.

☞ Vincent.

This semeth me very good good, vncle, sauing ỹ it semeth somewhat brief and short, & therby me thinketh somewhat obscure and darke.

Anthony. We shal therfore to geue it light withal touch euery member somewhat more at large: One mēber is you wote wel of thē ỹ fal in tribulacio thorow their

owne certayn wel deseruing dede open and knowne vnto thē selfe, as where we fal in a sickenes folowing vpon our owne glotonous feastyng, or a man that is punyshed for his owne open faulte. These tribulacions loe, and such other lyke, albeit that they maye seme dyscomfortable in that a man maye be sorye to thinke him selfe the cause of his own harme: yet hath he good cause of comforte in thē, if he consydre that he maye make them medicinable for him (if him selfe will.) For where as there was dewe to that sinne (except it were pourged here) a farre greater punishemēt after this world in an other place: This worldly trybulacīō of payne & punishmēt, by goddes good prouisyon for him put vpō him here in this world before, shal by the meane of Christes passion (if the mā wil in true faith and good hope, by meke and patient sufferance of his tribulacion so make it) serue him for a sure medicine to cure him and clerely dyscharge him of al the sicknes and disease of those paynes, that els he should suffer after. For suche is the greate goodnes of almyghty god, that he punisheth not one thinge twyse. And albeit so that this punishment is put vnto ỹ mā, not of his own electyon and fre choyce, but so by force as he would faine auoide it, and falleth in it against his wil, & therfore scantly worthy no thanke: yet so farre passeth the greate goodnes of god the poore vnperfite goodnes of mā, ỹ though mē make theyr rekening one here with an other: such, god yet of his hygh bountye in mannes accoumpte toward him, alloweth it for otherwise. For though a man fall in his payne by his own faulte, and also fyght agaynst his wyl, yet as sone as he confesseth his faulte, and applyeth his wil to be content to suffer that pain & punishmēt for the same, & wayeth

wareth sory, not for ỹ onely that he shal sustayn suche punishment: but for ỹ also, that he hath offended God, and therby deserued much more. Our lord frō ỹ time counteth it not for paine taken against his wyll, but it shalbe a meruelous good medicine, & worke as a willingly taken payne the purgacion and clensing of his soule with gracious remission of his sinne, and of the farre greater payne, ỹ els had bene prepared therfore peraduenture in hel for euer. For many there are vndoubtedly that would els driue forth and dye in their deadly sinne, which yet in such tribulaciō feling their own frayletye so effectually, and the false flatteryng world failing thē, so fully turne goodly to god, and cal for mercye, & by grace make vertue of necessitie, and make a medicine of their maladi, taking their trouble mekely, and make a right godly ende. Consider well the story of Acham that cōmitted sacrilege at ỹ greate citie of Hierico wherupō god toke a great vengeance vpon the children of Israell, and after tolde thē the cause, and bad thē go seke the fault and trye it out by lottes, when the lot fell vpō the very man that did it, being tryed by the fallyng fyrst vpon his trybe, & than vpon his house, and finally vpon his person: he might wel see that he was deprehended, and taken against his wil, but yet at ỹ good exhortaciō of Iosue, saying vnto hym. Fili mi, da gloriam deo Israel, & confitere & indica mihi quid feceris & ne abscondas. Myne own sonne geue glori to ỹ god of Israel, and confesse and shewe me what thou hast done, and hide it not. He cōfessed humbly the theft, and mekely toke his death therfore, & hadde, I doubt not, both strēgth & comforte in his paine, & died a very good mā (which if he had neuer come in tribulaciō had bene in perel neuer hapli to haue had iust remorse therof in al his whole life, but might haue died wretchedly and

ly & gone to ỹ deuil eternally, & thus made this theef a good medicine of his wel deserued paine & tribulacīō. Cōsider ỹ wel conuerted theef ỹ honge on Christes right hand, did not he (by his meke sufferaūce & hūble knowlege of his fault & king forgeuenes of god & yet cōtēt to suffer for his ſi)make of his iust punishmēt & wel deserued trybulacīō, a very good special medicine to cure him of all payn in thother world, & wyn him eternal saluacīō: & thus I say, ỹ this kinde of tribulacīō though it seme ỹ most base & the least cōfortable, is yet (if ỹ mā wil so make it) a very meruelous holesom medicine & may therfore be to ỹ mā ỹ wyl so consider it, a great cause of comfort and spiritual consolacion.

¶ The .ix. Chapter.

The second point, that is to witte, that tribulacion that is sente vs by God without any open certaine deseruing cause knowne to our selfe, and this kynd of tribulacion is medicinable if men will so take it, and therefore great occasion of comforte. Vincent.

VErely myne vncle, this firste kinde of tribulacion haue you to my minde opened sufficiently, & therefore I pray you resort now to the secōd.

Anthony. The second kinde was you wote wel of such tribulacīō as is so sent vs by god, ỹ we know no certayn cause deseruing ỹ prēsēt trouble as we certainly know ỹ vpō such a surfit we fel in such a sickness, or as ỹ theef knoweth ỹ for such a certaine theft he is fallē into such a certain punishemēt: but yet sith we seldom lack faults against god, worthy & wel deseruing great punishmēt: in dede we may wel thinke, & wisdom it is so to doe, that w̄ sin we haue deserued it, and that god for some sinne sendeth it though we certainly knowe not our self for whych, & therfore as yet thus farforth is this kind of tribulacīō somewhat in effect in comfort to be takē like vnto ỹ other: for this as you se if we thus wil take it, wel reckening it to be sent for sin & suffering it meekely therfore, imedicinable against ỹ

payne

paine in the other woꝛld to come, foꝛ our ſinnes in this woꝛlde paſſed: whiche is as I ſhewed you, a cauſe of right great cõfoꝛt. But yet may thã this kind of tribulacõ be to ſome mẽ of moꝛe ſober liuing, & therby of ẏ moꝛe clere cõſcience cõwhat a litle moꝛe cõfoꝛtable: foꝛ though thei may none otherwiſe reckin them ſelf thã ſinners (. Foꝛ as Saint Paul ſaith. Nullius mihi conſius ſum ſed non in hoc iuſtificatus ſum. My cõſcyence grudgeth me not of any thing, but yet am I not therby iuſtified. And as Saint Jhõ ſayth. Si dixerimus quia peccatum non habemus, ipſi nos ſeducimus & veritas in nobis non eſt. If we ſaye ẏ we haue no ſin in vs, we beguyle our ſelf and trouth is there not in vs) yet foꝛ as much as ẏ cauſe is to: thẽ not ſo certayn as it is to ẏ other afoꝛe remẽbꝛed in ẏ firſt kind, & ẏ it is alſo certain ẏ god cõtime ſẽdeth tribulacõ foꝛ kepig & preſeruing a mã frõ ſuch ſin, as he ſhould els fal in, & ſomtime alſo foꝛ exercyſe of their pacĩẽce & encreaſe of merite: great cauſe of encreaſe in cõfoꝛt haue thoſe folke of the clearer conſcience in the feruoure of their tribulacion, in that they make the comfoꝛt of a double medicine, and of that is the kind which we ſhal finally ſpeake of that I cal better than medicinable, but as I haue befoꝛe ſpokẽ of this kind of tribulacõ howe it is medicinable in ẏ it cureth ẏ ſin paſſed, & purchaſeth remiſſiõ of ẏ pain dew therfoꝛe, ſo let vs ſomewhat cõſider how this tribulacion ſent vs by god is medicinable, in ẏ it preſerueth vs frõ ẏ ſinnes into whiche we were els like to fal, if ẏ thig be a good medicine ẏ reſtoreth vs our helth whẽ we leſe it: as good a medicine muſte this nedes be ẏ preſerueth our helth while we haue it, & ſuffreth vs not to fal into ẏ painful ſikneſs ẏ muſt after driue vs to a painful plaiſter. Nowe ſeeth god cõtime ẏ woꝛldly welth is won (ẏ is yet good) cõming vpõ him ſo faſt that foꝛ ſeing how much weight of woꝛldly welth the man maye beare. and how much

wyll ouercharge him, and enhaunce his heart vp so hie, ỹ grace should fal frō him. Loe, god of his goodnes I saye preuēteth his fal, & sendeth him tribulaciō betime while he is yet good to garre hym ken his maker, and by lesse liking ỹ false flattering worlde, set a crosse vpō ỹ ship of his heart, & beare a low saile therō, ỹ ỹ boisterous blast of pride blow him not vnder ỹ water. Some young louely lady loe, ỹ is yet good inough, god seeth a storme come toward hir, ỹ would (if her helth & hir fatte feding should a litle lenger last) strike her into some letcherous loue, & i stede of her old acquainted knight lay her a bed with a new acquaynted knaue. But god louing her more tēderly thā to suffer her fal into such shameful beastly sinne, sendeth her in seasō a goodly fayre feruent feuer, ỹ maketh her bones to rattel and wasteth away her wantō flesh, & bewtifieth her fayre fel, with ỹ colour of a kightes claw, & maketh her loke so louely, ỹ her louer would haue litle luste vpon her, & make her also so lusty ỹ if her louer laie in her lap she should so sore lōg to breake vnto him ỹ very bottome of her stomake, that she should not be able to refrain it frō him, but sodeinly lay it al in his necke. Did not as I before shewed you ỹ blessed apostle himself cōfesse ỹ ỹ high reuelaciōs ỹ god had geuē him, might haue enhaūced hī into such high pride, ỹ he might haue caught a foule fal, had not ỹ prouidēt goodnes of god prouided for his remedi: And what was his remedy, but a painful tribulaciō, so sore ỹ he was faine thryse to cal to god to take ỹ tibulaciō from him: & yet would not god graūt his request, but let him lye so lōg therin tyl himself ỹ saw more in Saint Paule thē saint Paule saw in himself, wist wel ỹ time was come in which he might wel wout his harme take it frō him: & thus you se good

Colyn

Cosin, that tribulacion is double medicine, both a cure of the synne passed, and a preseruatiue fro the synne ỹ is to come. And therfore in this kind of tribulacion is there good occasion of double comforte: but that is (I saye) diuersly to sundry diuers folkes, as their owne conscience is with syn combred or clere. Howbeit I wyl aduise no mã to be so bold as to thinke ỹ they tribulacion is sente them to kepe them fro the pryde of they holines. Let men leaue that kynde of comforte hardly to Sainct Paul, tyll their liuing be lyke: but of the remnaunt maye men wel take great comfort and good beside.

The. x. Chapter.

Of the thirde kynde of tribulacion vvhiche is not sent a man for his synne, but for exercyse of his pacience and encrease of his merite, vvhich is better than medicinable.

☞ *Vincent.*

The thyrde kynde vncle that remaineth now behind, that is to wit, which is sent to a mã by god, and not for his synne, neither committed, nor whiche would els come, and therefore is not medicinable, but sente for exercise of our pacience, and encrease of oure merite: and therfore better thãn medicinable, though it be as you say, and as in dede it is better for the man thã ani of ỹ other two kindes in another world, where their reward shalbe receued: yet can I not se by what reason a man may in this world where the tribulacõ is suffred, take any more comfort therin, than in anye of the other twaine that are sent a man for his sinne: sith he can not here know, whether it be sẽt him for sin before committed, or sin that els should fall, or for encrease of merite and reward after to come. Namelye sythe

sith euery man hath cause inough to feare and thinke ꝑ his sinne alreadye passed hath deserued it, and that it is not without peril a man to thinke otherwyse.

☞ Anthony. This ꝑ you say Colin, hath place of truth, in farre the most part of mē, & therfore must thei not ẽuy nor disdain (sith they may take in their tribulaciō, consolacion for their part sufficient) ꝑ some other that more be worthy, take yet a great deale more. For as I told you Colin, though ꝑ best mā must cōfesse himself a sinner, yet be there many mē (though to the number few) ꝑ for ꝑ kind of their liuing, & therby ꝑ clerenes of their cōscience may wel & without sinne haue a good hope ꝑ god sēdeth thē some great grief for exercise of their patience, & for increase of their merite, as it appereth not only by. S. Paul, in ꝑ place before remēbred: but also by ꝑ holy mā Job, whiche in sundry places of dispiciōs w̄ his burdenous cōforters letted not to say, that ꝑ clerenes of his own cōscience declared & shewed to himself ꝑ he deserued not ꝑ sore tribulaciō ꝑ he thā had: howbeit as I told you before, I wil not aduise euery mā at aūture to be bold vpō this maner of cōfort. But yet some mē I know, suche as I durste (for their more ease & cōfort in their great & grieuous paines) put thē in right good hope, ꝑ god sēdeth it vnto thē: not so much for their punishmēt, as for exercise of their pacyence. And some tribulacions are there also ꝑ grow vpō such causes, ꝑ in those cases I would neuer let, but alwai would wout any doubt, geue ꝑ coūsel & comfort to any mā. vincent. What causes good vncle be those?

☞ Anthony. Mary Colin, whersoeuer a man falleth in tribulaciō for ꝑ maintenaūce of iustice, or for ꝑ defence of gods cause. For if I should hap to find a mā ꝑ had lōg liued a very verteous life, & had at ꝑ last happed to

fall

fall into the Turkes handes & there did abide by the truth of his faith, & with the suffring of al kinde of tormētes taken vpon his body stil did teache & testify the truth. if I should in his passiō geue him spiritual comfort might I be bolde to tel him no farther, but that he should take pacience in his pain, & that god sendeth it him for his sinne, & that he is wel worthy to haue it although it wer yet much more: he might thē wel answer me, & such other cōforters, as Iob ānswered his. Oneroſi consolatores eſtis vos. Burdenous & heauye cōforters be you. Nay I would not faile to bid hi boldly, while I should se him in his passiō, cast sin & hel & purgatory & al vpō ỹ deuils pate, & dout not but like as if he gaue ouer his hold, al his merite wer lost & he turned to misery: so yf he stand & perseuer stil in the cōfession of his faith, all his whole pain shal turne all into glory. Ye more shall I yet say thē this: ỹ if there wer a christen mā, that had among those infidels, cōmitted a very deadly crime, such as wer worthy death, not by their lawes only, but by Christes to, as māslaughter, or adultry, or such other thing like, if whē he wer taken, he wer offred pardon of his life, vpō condition ỹ he should forsake ỹ faith of Christ: if this mā would now rather suffer death, thā so do, should I cōfort hi in his pain, but as I would a malefactor: Nay this mā though he should haue dyed for his sinne, dieth now for Christes sake, while he might liue stil if he would forsake him. The bare patient taking of his deth, should haue serued for ỹ satisfacciō of his sin through ỹ merite of Christes passion, I meane without help of which no pain of our own could be satisfactory. But now shal Christ for his forsakig of his own life, in ỹ honor of his faith, forgeue ỹ pain of al his sinnes, of his mere liberalitie, & accept all the paine of

his

his death, for merite of reward in heauen. and shal assigne no part therof to the paimēt of his debt in purgatorie, but shal take it al as an offring, and requite it al with glory: and this man amonge Christen men, al had he bene beefore a deuill, nothyng after woulde I doubt to take him for a Martyr.

☞ *Vincent.* Uerely good vncle me thinketh this is sayd meruelously wel, and it specially deliteth and comforteth me to heare it, because of our principal feare that I fyrst spake of the Turkes cruell incursion into this countrey of ours.

☞ *Anthony.* Colin, as for ỳ matter of that feare I purpose to touche last of al: nor I ment not here to speake therof, had it not bene for the vehemencie of your obiection brought it in my way. But rather would I els haue putte some exaumple for this place, of suche as suffer tribulacions for maintenaūce of right & iustice, and that rather chose to take harme, than doe wronge in any maner of matter. For surely if a man may (as in dede he may) haue great comfort in the clerenes of his conscience, that hath a false crime put vpon hym, and by false witnes proued vpon him, & he falsly punished, and put to worldly shame and paine therfore: an hūdreth times more coūfort may he haue in his heart, that where whyte is called blacke, and ryght is called wronge, abydeth by the trueth and is persecuted for iustyce.

☞ *Vincent.* Than if a man sewe me wrongfully for my owne lande in whiche my selfe haue good right, it is a comforte yet to defende it well, syth god shall geue me thanke therefore.

☞ *Antony.* Naye naye Colin naye, there walke you somewhat wyde: for there you defende your own ryght

ryghte for youre temporall auayle: and ſyth S. Paule counſayleth, Non voſmet defendentes chariſſimi. Defende not your ſelfe my moſte dere frendes. And oure ſauioure coũſayleth. Si quivult tecum iudicio contendere & tunicam tuam tollere, dimitte ei & pallium. If a man wil ſtryue with the at the law and take away thy coate, leaue hym thy gowne to. The defence therfore of our owne right aſketh no reward. Say you ſpede well if you geat leaue, looke hardely for no thanke. But on the other ſide if you doe as S. Paule biddeth, Querentes non que ſua ſunt ſed que aliorum. Seke not for youre owne profite but for other folkes: but defend therfore of pitie a poore widowe or a poore fatherles child, & rather ſuffer ſorowe by ſome ſtrong extorcyoner than ſuffer them take wrong. Cyf you be a Judge and wyll haue ſuche zeale to Juſtyce that you wyll rather abyde tribulation by the malice of ſome mightie man than iudge wrong for hys fauoure: ſuche tribulacions lo bee thoſe that are better than onely medicinable, & euery man vpõ whom they fall may be bolde ſo to reckẽ thẽ: and in hys depe trouble may wel ſay to himſelf ỹ wordes ỹ Chriſt hath taught him for hys comforte. Beati miſericorde: quoniam miſericordiam conſequentur. Bleſſed be ỹ merciſull men for they ſhall haue mercy geuẽ them. Beati qui perſecutionem patiuntur propter iuſticiam quoniam ipſorum eſt regnum celorum. Bleſſed be they that ſuffer perſecucyon for Juſtice, for theirs is the kyngdome of heauen. Heare is an highe comfort lo for them that are in the caſe. And in this caſe their own conſcyence can ſhewe yt them and ſo may fulfyll their heartes with ſpirituall ioye that the pleaſure maye farre ſurmount the heauines and the greſe of al their temporal trouble. But goddes nearer cauſe of fayth agaynſte the Turkes haue yet a farre paſſyng comforte that

by many degrees farre excelleth this which as I haue sayd I purpose to treate laste: and for this tyme thys sufficeth concerning the speciall comfort that mē may take in this thyrd kinde of tribulacion.

¶ The .xi. Chapter.

An other kynde of comforte yet in the base kynde of tribulacion sent for our synne.

¶ Vincent.

Of trouth good vncle, albeit ỹ euery of these kindes of tribulacions haue cause of comfort in thē as you haue wel declared, if mē wil so considre them: yet hath this thyrd kinde aboue all a speciall prerogatiue therin.

¶ Antony. That is vndoubtedly true, but yet is there not good Cosyn the moste base kynde of them all, but that it hath moe causes of comfort then I haue spokē of yet. For I haue you wote well in that kynde that is sent vs for our synne, spoken of none other comforte yet but twayn: that is to witte, one that it refrayneth vs from the synne that els we woulde fall in, and in that serueth vs through the merite of Christes passiō as a meane by whiche God kepeth vs from hell, and serueth for the satisfaccion of suche payne as els we shoulde endure in purgatorye. Howbeit there is therin an other great cause of ioye besides this: For surely those paines here sent vs for our sinnes in whatsoeuer wise they happen vnto vs, be our synne neuer so sore, nor neuer so open and euidente vnto oure selfe and all the worlde to, yet if we praye for grace to take it meekely and paciently, and confessing to god that it is farre ouer litle for our fault, beseche hym yet neuerthelesse ỹ sith we shall come hence so void of al good workes wherof we should haue any reward in heauē

to

to bee, not onely so merciefull to vs as to take that oure presente tribulacion in relieffe of oure paynes in purgatory: but also so gracious vnto vs as to take our pacience therein for a matter of merite and rewarde in heauen. I verely trust, and nothyng doubte it, but God shall of his high bountie graunte vs our boone. For likewise as in hell paine serueth onely for punishmente without any maner of purgeyng, because all possibilitie of purgeyng is passed: and in purgatorye punishmente serueth for onelye purgeing, because the place of deseruyng is passed. So whyle we bee yet in this worlde in whiche is oure place and oure time of merite and well deseruyng, the trybulacyon that is sente vs for oure sinne here, shall if we faythfullye so desyre (beside the clensyng and purgeyng of our payn.) serue vs also for encrease of rewarde. And so shall I suppose and truste in Goddes goodnes al such penaunce and good woorkes as a manne willinglye performeth enioyned by his goostlye father in confession, or whiche he willinglye farther doth of his owne deuocyon beside. For thoughe mannes penaunce with all the good woorkes that he can dooe, be not able to satisfie of them selfe for the leaste synne that we dooe, yet the lyberall goodnesse of God through the merite of Christes bytter passyon, wythoute whiche all oure woorkes coulde neyther satisfie, nor deserue, nor yet doe not in dede neither merite nor satisfye so muche as a sponefull to a greate vessell full in comparyson of the merite and satisfaction that Christe hath meryted and satysfied for vs himselfe: thys lyberall goodnesse of GOD I saye, shall yet at oure faythefull instaunce and requeste, cause

our penaunce and tribulacion paciently taken in this worlde to serue vs in the other worlde both for release and rewarde tempered after suche rate as his high goodnes and wisdome shal see conueniently for vs: whereof our blinde mortalite can not here ymagine nor deuise the stynt. And thus hath yet euen the fyrst kind of tribulacion and the moste base, though not fully so great as the seconde, a very farre lesse than the thyrd farre greater cause of cōfort yet, thā I spake of before.

¶ The .xii. Chapter.

A certaine obiection against the thynges afore sayde.

Vincent.

VErely good vncle this lyketh me very well, but yet is there ye wote well some of these thynges nowe broughte in question, for as for any payne dewe for our sinne to be minished in purgatorye by the pacient sufferaunce of oure tribulacion here, there are ye wote well many that vtterlye denye that and affirme for a sure truth that there is no purgatorye at all. And than is if they saye true, the cause of that comfort gone, if the comfort that we shoulde take bee in vayne and nede not. They saye ye wote well also, that men merite nothyng at al, but God geueth all for faith alone, and that it were sinne and sacrilege to looke for rewarde in heauen eyther for oure patience and glad sufferyng for Gods sake, or for any other good dede: and than is there gone if this be thus, the other cause of cure farther comforte too.

Antony. Colin, if some thinges were as they be not, thā should some thinges be as they shal not. I can not in dede say naye, but that some men haue of late broughte vp some such opinions, and many moe than these besides

beſydes, and haue ſpread them abrode: and albeit that it is a righte heauye thyng to ſee ſuche varyaunces in oure beliefe riſe and growe among oure ſelfe to the greate encoragyng of the common enemyes of vs all, whereby they haue oure fayth in deriſion, and catche hope to ouerwhelme vs all, yet doe there three thynges not a litle coumforte my mynde.

The firſt is, that in ſome communicacions had of late together, hath appeared good likelihode of ſome good agremente to growe together in one accorde of oure faith.

The ſeconde, that in the meane whyle tyll thys maye come to paſſe, contencyons, deſpicyons, wyth vncharitable behauioure, is prohybited and forbydden, in effecte vpon all partes: all ſuche partes I meane as fell before to fight for it.

The thirde is, that all Germany for all their dyuers opynions, yet as they agree together in profeſſion of Chriſtes name, ſo agree they nowe together in preparacion of a common power, in defence of Chriſtendome agaynſte oure common enemye the Turke, and I truſte to G O D, that thys ſhall not onely helpe vs here to ſtrength vs in thys warre, but alſo that as G O D hath cauſed them to agree together in the defence of hys name, ſo ſhall he graciouſlye bryng them to agre together in the truth of his faith. Therfore wyll I lette G O D woorke and leaue of contencion: and nothyng ſhall I nowe ſaye, but that wyth whiche they that are themſelfe of the contrary mynd, ſhall in reaſon haue no cauſe to bee diſcontented. For fyrſte, as for purgatorye thoughe they thynke there be none, yet ſyth they denye not that all the corps of Chriſtendome by ſo manye hundreth yeares haue

beliued the contrarye: and among them all, the olde interpretours of Scrypture from the Apostles dayes downe to oure owne tyme, of whome they denye not manye for holye Sayncte, that I dare not beliue these men againste all those. These men muste of their curtesye holde my poore keare excused, and I beseeche oure Lorde heartelye for them, that whan they departe out of this wretched worlde, they fynde no purgatorye at all, so GOD kepe them from hel. And as for the meryte of manne in hys good woorkes, neyther are they that denye it full agreed among themselfe, nor anye manne is there almoste of them all, that sith they beganne to write, hath not somewhat chaunged and varied from hymselfe: and for the more parte are thus farre agreed wyth vs that lyke as we graunte them that no good woorke is oughte worthe to heauen warde withoute fayth, and that no good woorke of manne is rewardable in heauen of his own nature, but through the mere goodnes of god, that lust to set so high a price vpon so poore a thing: and that this price god setteth throughe Christes passion, and for that also that they be his owne woorkes with vs. For good woorkes to godwarde woorketh no man without god woorke with him: and as we graunte them also that no man maye be proude of his woorkes for his owne vnperfecte woorkyng, and for that in al that manne maye doe, he can doe god no good, but is a seruaunte vnprofitable, and dooeth but his bare duetye: As we I say graunt vnto them these thinges, so this one thyng or twayne doe they graunt vs agayne, that menne are bounde to woorke good woorkes if they haue tyme and power: and that whoso

woorketh

woorketh in true fayth moste, shall be moste rewarded. But than set thei therto, that al his rewardes shal be geuen hym for his fayth alone, and nothing for hys woorkes at all, beecause hys fayth is the thyng (they saye) that forceth him to woorke well. Stryue wyll I not with them for this matter now, but yet this I trust to the greate goodnesse of God, that if the question hang on that narowe poynte, whyle Christe sayeth in the Scripture in so many places, that menne shall in heauen be rewarded for theyr woorkes, he shall neuer suffer oure soules that are but meane witted menne, and can vnderstande his woordes, but as himself hath set them, and as olde holye Sainctes hath construed them before, and as all christen people thys thousande yere haue beleued, to be damned for lacke of perceiuing suche a sharpe subtyle thyng: specially syth some men that haue right good wyttes and are besyde that right well learned too, can in no wyse perceyue for what cause or why these folke that fro good woorkes take awaye the rewarde, and geue the rewarde all whole to fayth alone: geue the rewarde to fayth rather than to charitye. For thys graunte they themselfe, that fayth serueth of nothyng, but yf she be companyed wyth her sister charitye. And then sayeth the Scripture too, Fides, spes, charitas, tria hec, maior autem horum, est charitas. Of these three vertues, fayth, hope, and Charytye, of all these three, the greateste is Charitie, and therefore as woorthye thanke as fayth. Howbeit as I sayde, I wyll not stryue therefore, nor in dede as oure matter standeth, I shall not greatelye nede. For yf they saye that he whyche suffereth tribulacion or martirdome for the faith, shal haue high

rewarde, not for his woorke, but for his well working fayth: yet ſyth that they graunte that haue it he ſhal, the cauſe of hyghe coumforte in the thyrde kynde of trybulacion ſtandeth, and that is you wote well the effect of all my purpoſe.

☞ *Vincent.* Uerely good vncle this is truelye driuen and tryed vnto the vttermoſte as it ſemeth me. And therfore I pray you procede at your pleaſure.

¶ The xiii. Chapter.

That a man ought to be comfortable to hymſelfe and haue good hope and be ioyful alſo in tribulacion, appereth well by this, that a man hath great cauſe of feare and heauines that continueth alway ſtyll in welth, diſcontinued with no tribulacion.

☞ *Anthony.*

GOſſin, it wer a long woorke to peruſe euery comfort that a man may well take of tribulacion. For as manye comfortes you wote well may a man take thereof, as there be good commodities therein: and that there be ſurely ſo manye, that it woulde be verye long to rehearſe and treate of them. But me ſemeth we cānot lightly better perceiue what profite and commoditie, and therby what comfort the maye take of it that haue it, than yf we well conſyder what harme the lacke is, and thereby what diſcomfort the lacke therof ſhould be to them that neuer haue it: So is it nowe that all holye menne agree, and all the Scripture is full, and oure owen experience proueth at oure eye, that we be not come into thys wretched worlde to dwell here, nor haue not as Saincte Paule ſayeth, oure dwellynge Citye here: but wee be ſekyng for that Citie that is to come, and therefore

foꝛe Saincte Paule sheweth vs that we dooe seke foꝛ it as they that are good folke, and fayne woulde come thyther dooe. Foꝛ surely whoso setteth so lyttle thereby that he lysteth not to seeke therefoꝛe: it wyll I feare me be long ere he come thereat, and merueylous greate grace yf he euer come thyther. Sic eurrite, sayeth Sainct Paule Vt comprehendatis. Runne so that you may geat it: If it must than be gotten with runnyng, when shal he come at it that list not steppe towardes it? Now because that this woꝛlde is as I tell you, not our eternall dwellyng, but our lytle whyle wanderyng, God woulde that we shoulde in suche wyse vse it, as folke that were wearye of it, and that we shoulde in thys vayle of laboure, toyle teares and myserye, not loke foꝛ reste and ease, game, pleasure, wealthe and felicytye. Foꝛ they that so dooe, fare lyke a fonde felowe, that goyng towardes hys owne house where he shoulde bee wealthye, woulde foꝛ a tapsters pleasure become an hostler by the waye, and dye in a stable, and neuer come at home. And woulde GOD that those that dꝛowne them selfe in the desyre of thys woꝛldes wretched wealthe, were not yet moꝛe fooles than so. But alas theyꝛ folye as farre passeth the foolyshenesse of that other fonde felowe, as there is dystaunce beetwene the heyghte of heauen and the veraye depth of hell. Foꝛ oure Sauyoure sayeth. Ve vobis qui ridetis nunc, quia lugebitis & flebitis. Woe maye you bee that laughe nowe, foꝛ you shall wayle and wepe. Est tempus flendi, (sayeth the Scrypture) & est tempus ridendi. There is tyme of wepyng and there is tyme of laughyng. But as you see, he setteth the weping tyme befoꝛe, foꝛ that is the tyme of this wꝛetched woꝛlde, and the laughynge shall come after in heauen,

heauen. There is also a tyme of sowyng and a time of reapyng too. Nowe must we in thys worlde sowe, that wee maye in the other worlde reape: and in this shorte sowyng tyme of thys weppyng worlde, muste we water oure sede with the showres of oure teares, and then shall we haue in heauen a merye laughyng harueste for euer. Euntes ibant & flebant (saith the Prophete,) mittentes semina sua. They wente forth and sowed theyr seedes wepyng, but what sayeth he shall folow therof. Venientes autem venient cum exultacione portantes manipulos suos. They shall come agayne more than laughing, wyth greate ioye and exultacion, with theyr handes full of corne in theyr handes. Loe, they that in theyr goyng home towardes heauen, sowe theyr sede with wepyng, shall at the daye of iudgemente come to theyr bodies agayne, wyth euerlastyng plentye laughyng. And for to proue that thys lyfe is no laughyng tyme, but rather the time of wepyng: we finde that oure Sauiour hymselfe weped twyse or thryse, but neuer fynde we that he laughed so much as once. I wyll not sweare that he neuer did, but at ỹ least wise he left vs no ensãple of it. But on the other syde, he lefte vs ensaumple of weping. Of wepyng haue we matter inough, bothe for oure owne synnes and for other folkes too: for surelye so shoulde we dooe, bewayle theyr wretched synnes, and not be glad to detracte them nor enuye them neyther. Alas selye soules, what cause is there to enuie them that are euer wealthye in this worlde, and euer oute of tribulacyon: whiche as (Iob sayeth.) Ducunt in bonis dies suos, & in puncto ad inferna descendunt. Leade all theyr dayes in wealthe, and in a momente of an houre descende into theyr graue and be payneſullye bury-

ed

ed in hell. Saincte Paule sayeth vnto the Hebrues that GOD (those that he loueth) he chastyseth. Et flagellat omnem filium quem recipit. And he scourgeth euerye sonne of hys that he receyueth. Sayncte Paule sayeth also. Per multas tribulaciones oportet nos introire in regnum dei. By manye trybulacyons muste we goe into the kingdome of GOD. And no meruayle for oure Sauiour Christ sayd of hym selfe vnto hys two dyscyples that wer gayng into the castle of Emaus. An nesciebatis quia oportebat Christum pati, & sic introire in regnum suum? Knowe you not that Christe muste suffer and so goe into hys kyngdome: and woulde wee that are seruauntes looke for more pryuiledge in oure Maysters house, than oure Maister him selfe: Would we geat into hys kyngdome with ease, when he hymselfe gote not into his owne but by payne: Hys kyngdom hath he ordayned for hys dyscyples, and he sayeth vnto vs all. Qui vult esse meus discipulus, tollat crucem suam & sequatur me. Yf anye manne wyll be my disciple, lette hym learne at me to dooe as I haue done, take his crosse of trybulacion vpon his backe and folowe me. He saieth not here loe, lette hym laughe and make merye. Nowe if heauen serue but for Chrystes dyscyples, and thei be those that take theyr crosse of trybulacyon: when shall these folke come there that neuer haue tribulacyon: And if it be true that Saincte Paule saieth, that GOD chastyseth all them that he loueth, and scourgeth euerye chylde whome he receyueth, and to heauen shall none come, but suche as he loueth and receyueth: whan shall they come thyther whom he neuer chastyseth, nor neuer dooeth vouchesafe to fyle hys handes vpon them, and geue them

so

so muche as one lasshe: And yf wee can not (as Saincte Paule sayeth we can not) come to heauen, but by manye trybulacions: howe shal they come thither than, that neuer haue none at all: Thus see we well by the verye Scripture itselfe, howe true the woordes are of olde holye Sainctes, that wyth one voyce in a maner saye al one thing, that is to wit, that we shall not haue bothe contynuall wealth in thys woorlde, and in the other too. And therefore, syth they that in thys woorlde without anye trybulacion enioye their long continuall course of neuer interrupted prosperitie, haue a great cause of feare and of discoumforte lest they bee farre fallen out of gods fauor, and stande depe in his indignacion and displeasure, whyle he neuer sendeth them trybulacion, whiche he is euer wonte to sende them whome he loueth. They therefore, I saye that are in trybulacion, haue on the other syde a greate cause to take in theyr greyfe greate inwarde coumforte and spyrytuall consolacion.

¶ The.xiiii. Chapter.

A certaine obiection, and the answver therto.

Vincent.

VErelye good vncle, thys semeth so in dede: howbeit, yet me thynke you saye verye sore in some thynges, concernyng suche persons as are in contynuall prosperitie, and they be you wote well not a fewe, and those are they also that haue the rule and auctoritye of thys woorlde in theyr hande. And I wote well, that when they talke with suche greate connyng menne, as can I trowe tell the trueth: and when they aske them whyther (whyle they make merye here in earth all theyr lyfe) they maye

maye not yet for all that haue heauen after to: they doe tel them, yes yes well ynough. For I haue heard them tell them so my selfe.

☞ *Anton.* I suppose good Cosyn that no very wyse man, and specially none that very good is therewith will tell any man fully of that fashyon: but surely such as so say to them, I feare me that they flatter them either for lucre or feare. Some of them thinke peraduenture thus. This man maketh muche of me now, and geueth me money also to faste and watche & praye for him: but so I feare me would he doe no more if I should goe tell him nowe that all that I doe for hym will not serue him but if he goe faste and watche and praie for himselfe to. For if I should sette therto and saye farther that my diligente intercession for hym, should I trust (be ỹ meane) that god should the soner geue him grace to amende, and fast, and watche, and praye, and take affliccton in his owne body for the bettering of hys synfull soule, he woulde bee wonderous wroth with that. For he would be loth to haue any such grace at all as should make him to leaue of any of his mirth and so sitte and mourne for his synne. Suche minde as this so, haue there some of those that are not vnlerned and haue worldly wit at wil, which tell great men suche tales as perilously beguile them rather then the flatterer that so teileth them woulde with a treue tale ieoperd to lese his lucre.

Some are there also that suche tales tell them for cõsideracion of an other feare. For seing the man sette sore on his pleasure that they dispaire any amendment of hym whatsoeuer they shoulde shewe hym, and thã seing also besyde that the man doth no greate harme, but of a gentle nature doth some good mẽ some good,

they

they praye god thē selfe to send him grace, and so they let hym lie lame styll in his fleshly lustes, Ad probaticam piscinam expectantes aque motum. At the poole ỹ the gospel speaketh of beside the temple wherin they washed the shepe for the sacrifice: and they tary to see the water stired. And when his good Aungel coming from God shall once beginne to styre the water of his hearte, and moue him to ỹ lowly mekenes of a simple shepe: than if he call them to him, they will tell him an other tale, and helpe to beare him and plounge him into the poole of penaunce ouer ỹ hard eares: but in ỹ meane while, for feare leste whan he woulde waxe neuer the better, he would waxe much the worse: and from gentle, smooth, swete & curtice, waxe angrye, roughe, froward and sower: & thereupō be troublous & tedyous to the world to make kayre weather withal: they geue hym kayre wordes for the while, and put him in good comforte, and let hym for the remnaunte stande at his own aduenture. And in such wise deale they with him as the mother doth some tyme with her childe: whiche when the lytle boye will not ryse in time for her, but lie styll a bedde and slugge, and when he is vp, wepeth because he hath lyen so long, fearing to be beaten at scole for his late coming thither: she telleth hym then that it is but early dayes, and he shall come tyme ynough, and byddeth hym goe good sonne I warraunte thee, I haue sent to thy maister my selfe, take thy bread and butter with thee, thou shalte not bee beaten at all. And thus, so she maye sende hym mery forth at ỹ doore that he wepe not in her sight at home, she studieth not much vpon the matter though he be taken tardye and beatē whē he cometh to scoole. Surely thus I feare me fare there many freers & states chaplaynes to, in

comforte

omforte geuing to greate men when they be loth to
isplease thē. I cannot commende their thus doing,
ut surely I feare me thus they doe.

The.xv. Chapter.

Other obieccions.

Vincent.

But yet good vncle, thoughe some doe thus, this
answereth not full ỳ matter: for we see that the
whole churche in ỳ cōmō seruice vse diuers col-
ectes, in which al mē pray specially for the princes and
he prelates, & generally euery mā for other & for him
selfe to, that god would vouchesafe to send thē all per-
petual health & prosperitie. And I cannot see no good
mā pray god send an other sorow, nor no such prayers
are put in ỳ priestes portes, as farre as I can heare.
And yet if it were as you saye good vncle, that perpe-
tuall prosperitie were to the soule so perilous, and tri-
bulacion therto so fruitefull, than were as me semeth,
euery mā boūdē of charitie, not only to pray god sende
their neyghbor sorowe, but also to helpe thereto them-
selfe. And when folke are sicke, not praye god sende
thē health, but when they come to comfort them, they
should say I am gladde good gossep ỳ you be so sicke,
I pray god kepe you long therin, & neither should any
man geue any medicine to an other, nor take any me-
dicine himself neither: for by the minishing of the tri-
bulacion he taketh awaye parte of the profite from his
soule which can with no bodely profite be sufficiently
recōpensed. And also thys wote you wel good vncle, ỳ
we reade in holy scripture of men ỳ were welthy and
riche, & yet were good withal. Salomō was you wote
wel ỳ richest & the most welthy kyng ỳ any mā coulde
in hys time tel of, & yet was he welbeloued with God.

Iob

Job was also no beggar perdye, nor no wretche otherwise, nor lost his riches & hys welth, for ỹ God woulde not that his frend should haue welth but for the shewe of hys pacyence to thencrease of hys meryte and confusion of the deuil, and for prooke that prosperitie may stand wyth gods fauour, Reddidit deus Iob omnia duplicia. God restored him double of all that euer he loste, and gaue hym after long lyfe to take hys pleasure long.

Abraham was eke you wote wel a man of greate substaunce, and so continued all hys lyfe in honor and in welth: yea, and whē he dyed to he wēt vnto such welth that Lazarus whiche died in tribulacion and pouerty, the beste place that he came to was that riche mans bosome. Finally good vncle this we fynde at our eye, and euery daye we proue it by plaine experience, that many a man is right welthy and yet therwith ryghte good: and many a miserable wretche as euill as he is wretched. And therefore it semeth harde good vncle that betwene prosperitie and tribulacion the matter should goe thus, that tribulacion should be geuen alwaye by god to those that he louerh for a sygne of saluacion, and prosperite sent for displeasure and a token of eternall damnacion.

¶ The .xvi. Chapter.

The aunswere to the obiection.

Anthony.

EYther I sayd not Colyn, or els ment I not to say, that for an vndoubted rule worldlye prosperitie wer alway displeasaunt to god, or tribulacion euermore wholesome to euerye man. For wel wot I that our lord geueth in this world vnto eyther sorte of folke, eyther sorte of fortune. Et facit solem suum oriri super bonos et malos, et pluit super iustos et iniustos. He maketh his sunne to shine both vpō the good and the

the bad, and his raine to raine both on the iuſte and on the vniuſt. And on the other ſide, Flagellat omnem filium quem recipit: he ſcourgeth euery ſonne that he receiueth. And yet he beateth not onely good folke that he loueth, but Multa flagella peccatoris too. There are manye ſcourges for ſinners alſo: he geueth euyll folke good fortune in this worlde, both to call them by kindenes, and if they therby come not, the more is their vnkindnes: and yet where welth wil not bring thē, he geueth thē ſometime ſorow. And ſome ẏ in proſperitie can not to God crepe forewarde, in tribulaciō toward him they runne a pace. Multiplicate ſunt infirmitates eorum poſtea acceleraverunt. Their infirmities were multyplyed (ſayeth the Prophet) and after that they made haſte. To ſome that are good men god ſendeth welth here alſo, and they geue him great thanke for his gift, and he rewardeth them for ẏ thāke to. To ſome good folke he ſēdeth ſorow, & they thanke him therof to. If god ſhould geue the goodes of this worlde onely to euyll folke, thā would men wene ẏ god were not the lorde therof. If god would geue ẏ goodes only to good mē, thā would folke take occaſiō to ſerue him but for them. Some will in welth fall into folye. Homo qum in honore eſſet non intellexit, comparatus eſt iumentis inſipientibus, & ſimilis factus eſt illis. Whā mā was in honoure, his vnderſtanding fayled him, than was he cōpared with beaſtes and made lyke vnto them. Some man wyth tribulacion wil fal into ſinne, and therfore ſaith the prophet: Non relinquet dominus virgam peccatorum ſuper ſortem iuſtorum, vt non extendant iuſti ad iniquitatem manus ſuas. GOD wil not leaue the rodde of wycked men vpon the lotte of righteous men, leſt the righteous peraduenture happe to extende and ſtretche out their handes to iniquitie. So ſay I not naye, but that in eyther ſtate, welth or tribulacion maie be matter of vertue and matter of vice alſo: but

this is the poynt loe, that standeth here in question betwene you and me: not whither euery prosperyte be a perylous token, but whither continuall welth in thys world without anye tribulacion be a fearefull sygne of Goddes indignacion. And therefore thys marcke that we muste shoote at, set vp wel in our sight, we shal now mete for the shoote and consider howe neare toward, or howe farre of, your arrowes are from the pricke.

☞ Vincent. Some of my bolte vncle wyll I take vp my self, and pretely put them vnder your belte againe. For some of them I see wel be not worth the metynge, and no great mercyle, though I shoote wyde while I somewhat mystake the marke.

☞ Antony. Those ỹ make toward ỹ marke alight farre to short, whē ỹ shote is meatte, shal I take vp for you.

1 To proue that perpetual welth shouldbe no euyl token, you saye fyrste, that for princes and prelates and euery man for other, we praye all for perpetuall prosperyte, and that in the comen prayers of the church too.

2 Thā saye you secondly that if prosperite were so perylous, and tribulacion so profytable, euery man ought then to praye god to send other sorowe.

3 Thirdely you furnisshe your obiections with ensāples of Salomon, Iob, and Abraham.

4 And fourthly in thende of al, you proue by experiēce of our owne tyme daylye before our face, that some welthy folke are good, and some nedye berye naught. That laste bolte I thincke loe, that syth I saye the same my self, you be content to take vp, it lyeth so farre wyde.

☞ Vincent. That wyll I wyth a good wyll vncle.

Well

Anthony.

Well, doe so good Colin, and we shall mete for the remanante. Fyrste muste you Colyn be sure that you looke wel to the marke, and that can you not doe, but if you knowe what thinge tribulacion is. For syth that it is one of the chicke thynges that we prycypally speake of but if you consydre well what that is, you maye mysse the marke agayne. I suppose nowe that you wyl agree that tribulation is euery suche thinge as troubleth and greueth a man eyther in bodye or mind: and is, as it were the pricke of a thorne a bramble or a bryre thrust into hys flesshe or into his mynd: and surely Colin the pricke that verie sore pricketh the minde as farre almost passeth in paine the griefe that payneth the bodye, as dothe a thorne that stickyng in the heart, passe and excede in payne, the thorne that is thruste in the hele.

Nowe Colin if tribulacion be this that I call it, than shall you sone consider this, that there be moe kindes of tribulacion, than you peraduenture thought on before. And ther vpon it foloweth also, that sythe euerye kynde of trybulacion is an interruption of welth and prosperitie, (which is but of welth an other name) may be discontinewed by moe wayes than powe would afore haue wente: Than saye I this vnto you Colin, that syth tribulacion is not onelye suche panges as payne the body, but euerye trouble also that greueth the mynde, manye good men haue manye tribulacyons that euerye man marketh not, and consequently theyr welthe interrupted therewythe when other mē are not ware. For trowe you Colin that the temptacyons of the deuyll the worlde and the flesshe sol-

cyting the minde of a good man vnto sinne, is not a great inward trouble & secrete grief to his heart. To such wretches as care not for theyr conscience, but like vnreasonable beastes folowe theyr foule affections, many of these temptacions be no trouble at all, but matter of theyr bodily pleasure. But vnto him Colin that standeth in dreade of god, tribulacion of temptacion is so paynefull, that to be rydde therof or sure of the victory therin (be his substaunce neuer so great) he would gladly geue more then half. Now if he that careth not for god thinke this trouble but a trifle, and with such tribulacion prosperitie not interrupted: let him cast in his minde if hym selfe happe vpon a feruent longing for the thing which geat he cannot (as a good man will not) as percase hys pleasure of some certaine good woman that wil not be naught, and than let him tel me whether the ruffle of his desier shal so torment his minde, as al the pleasures that he can take beside, shal for lacke of ỹ one, not please him of a pynne. And I dare be bolde to warraunte him that the payne in resisting, and ỹ great feare of falling ỹ many a good man hath in his temptacion, is an anguisshe and a griefe euery deale as great as his.

Nowe saie I farther Colin, that if this be true, as in very dede true it is, that such trouble is tribulacion, and therby cõsequently an interrupcion of prosperous welth: no man precysely meaneth to pray for other to kepe him in continual prosperitie without any maner of discõtinuãce or chaũge in this world, so ỹ prayer wout other cõdicion added or imployed, were inordinate & were very childisshe. For it were to praye ỹ eyther they should neuer haue tẽptacion, or els if ỹ they had they might folow it & fulfil theyr affeccion. Who dare good

Colin

Colin for shame or for synne for hym selfe, or for anye mã els make this maner kind of praier: Besides this Colin ỹ church you wote well aduiseth euerye man to fast & watch, & prai, both for tamig of his fleshly lustes, & also to mourne and lament for his sinne before committed and to bewaile his offences done against god, and as they did at the citie of Niniue, and as the prophete Dauid did for theyr sinne put affliccion to their flesshe, and whan a manne so dooeth Colin, is this no tribulacion to hym because he dooeth it hymselfe: For I wote well you would agree that it were, if an other man did it againste his will. Than is tribulacion, you wote well tribulacion styll, thoughe it be taken well in worthe: yea and though it be taken to with very right good wyl, yet is payn you wote wel payn, & therfore is it thoughe a manne dooe it himselfe. Than sith the churche aduiseth euery manne to take tribulacion for his synne, whatsoeuer wordes you fynde in any prayer, they neuer meane (you maye bee faste and sure) to praye god kepe euerye good manne nor euerye badde man nether, frõ euery maner kind of tribulaciõ. Now he that is not in some kynde of tribulacion, as peraduenture in sicknes, or in losse of goodes, is not yet out of tribulacion, yf he haue his ease of bodye or of mind vnquieted and therby his welthe interrupted with an other kinde of tribulacion as is eyther temptacion to a good man, or voluntarye affliccion: eyther of bodye by penaunce, or of mynde by contricion and heauines for his syn & offence agaynst god. And thus I say, ỹ for precise perpetual welthe and prosperitie in this world, ỹ is to say, for the perpetuall lacke of all trouble and al tribulacion, there is no wise man that ether praieth for himself or for ani man els, & thus answere I your first

obiectiō. Now before I medle w̄ your secōd your third wil I come to this. For vpō this answer, wil ỹ solucīō of your ensāples cōuenietly depend. As for Salomō was as you sat al his daies a meruelous welthy king, & much was he beloued w̄ god, I wote wel in ỹ beginning of his raigne: but ỹ the fauor of god perseuered him, as his prosperitie did, ỹ cannot I tel. And therfore wil I not warrant it, but surely we se ỹ his cōtinuall welth made him fal first into such wantō foli, in multiplying wyues to an horrible noumber, contrary to the commaundemente of god, geuen in the lawe of Moyses: and secondly taking to wife among other, such as were infidels contrary to an other commaundement of gods written law also, that finallye by the meane of his miscreant wife, he fel into maintenaūce of Idolatrie himself: and of this kind we no amendment or repētance, as we find of his father. And therfore though he were buryed where his father was, yet whether he wente to the rest that his father did, thoughe some secrete sorow for his sinne at last, ỹ is to say, by some kind of tribulacion, I cannot tel: & am content therefore to trust wel, and pray god he did so, but surely we be not sure, & therfore thensample of Salomō can very litle serue you, for you might as well lay it for a profe, ỹ god fauoureth Idolatrie, as ỹ he fauoureth prosperitye: for Salomō was you wote wel in bothe. As for Iob, sith our questiō hāgeth vpō prosperitie perpetual, ỹ welthe of Iob ỹ was w̄ so great aduersitie so sore interrupted, can as your self seeth serue you for no ensāple. And ỹ god gaue him here in this world al thing double that he lost. litle toucheth my matter, which deny not prosperitie to be gods gift, & geuē to sum good mē too: namely such as haue tribulatiō too. But in Abrahā Cosi I suppose

is

is al your chiefe hold. because ỹ you not onely shewe ri-
ches & prosperitie perpetual in hi throwỹ course of al his
whole life in this world, but ỹ after his death also. La-
zare ỹ poore mā ỹ liued in tribulacīō, & died for pure hū-
ger & thirst, had after his death his place of cōfort and
rest in Abrahā ỹ welthy riche mans bosome. But here
must you cōsider ỹ Abrahā had not such cōtinuall pros-
peritie, but ỹ it was discōtinued w̄ diuers tribulacīōs.
1 Was it not hīg to him trow you, to leaue his own cōu-
trey, and at gods sending to goe into a straunge land,
whiche god promised him and his sede for euer: but in
all his whole lyfe he gaue himselfe neuer a foote.
2 Was it no trouble, ỹ his Cosin Loth & himself were
fain to part company, because their seruauntes could
not agree together:
3 Though he reccuered Loth again from ỹ. iiii. kiges,
was his taking no trouble to him trowe you in the
meane while:
4 Was the destrucciō of the fiue cities no heauines
to his heart: A man would wene yes, that redeth in ỹ
story what laboure he made to saue them.
5 His heart was I dare say in no litle sorow, when he
was faine to let Abimelech ỹ king haue his wife, whō
(though god prouided to kepe vndefiled & turned al to
welth) yet was it no litle wo to him in the meane time.
6 What cōtinual griefe was it to his heart many a long
daye that he had no child of his owne bodi begotten: he
that doubteth thereof shall finde it in Genesis of his
own moone made to god.
7 No man doubteth but Ismael was greate comforte
vnto him at his byrthe, and was it no griefe than,
when he must cast out the mother and the chylde both:
8 Isaac that was the chylde of promyssyon:

althoũgh god kept his lyfe, that was vnlooked for, yet whyle the louyng father bounde hym and went about to behead hym, and offre him vp in sacrifice, who but himself can conceiue what heauines his hert had thã? I woulde wene in my mynde (because you speake of lazare) that lazars owne death panged him not so sore. Thã as lazacus paine was pacientlye borne, so was Abrahams taken not onely pacientelye (but whiche is a thing muche more meritorious) of obedience willingly. And therefore, though Abraham had not as he dyd in dede farre excell lazare in merite of reward, for many other thynges besyde, and specially for that he was a speciall Patriarche of the fayth, yet had he farre passed him, euen by the merite of tribulacion well taken here for gods sake to. And so serueth for your purpose no man lesse then Abraham. But now good Colin, let vs looke a litle lenger here vpon the riche Abraham & lazare the poore, and as we shall see lazare set in welth some what vnder the riche Abraham: so shal we se another ryche man lye full lowe beneath lazare crying and calling out of his fyrie couche, that lazare myghte with a droppe of water fallyng from his fingers end, a litle coole and refresh the tippe of his burning tong. Consider well nowe what Abraham aunswered to the riche wretche. Fili recordare quia recepisti bona in vita tua & lazarus similiter mala, nunc autem hic consolatur, tu vero cruciaris. Sõne, remẽber that thou hast in thy lyfe receiued welthe, and lazare in lyke wyse payne, but nowe receiueth he comforte, and thou sorow, payne and torment. Christe describeth his wealthe and hys prosperitie, gaye and softe apparell wyth royall delicate fare, continuallye daye by daye. Epulabatur (saieth our Sauior) quotidie splendide. He did fare royally euery day, his welth was cõtinual, lo no time of tribulacion

tribulacion betwene. And Abraham telleth hym the ſame tale that he had take his welth in this world, and Lazarus likewiſe his payn: & that they had now chaunged eche to ỹ cleane contrary: poore Lazar frō tribulacion into welth, & the riche man from his continual proſperite into perpetual pain. Here was laid expreſſelye to Lazare no very greate vertue by name nor to this riche glotton no great heynous crime, but the taking of his continuall eaſe and pleaſure without any tribulaciō or griefe, wherof grewe ſlouth & negligence to thinke vpō the poore mans paine. For that euer him ſelfe ſaw Lazarus and wiſt hym dye for hunger at his dore ỹ layd neither Chriſt nor Abraham to his charge. And therfore Colin this ſtory lo of which by occaſiō of Abraham and Lazare you putte me in remembraūce, well declareth what perell is in continuall worldly welth, and contrary wyſe what comforte cōmeth of tribulacion. And thus as your other enſamples of Salomon and Job nothyng for the matter further you: So your enſample of riche Abraham and poore Lazarus haue not a litle hindred you.

¶ The. xvii. Chapter.

An anſwere to the ſecond obiection.

Vincent.

SUrely vncle you haue ſhaken myne enſamples ſore, and haue in your meting of your ſhoote remoued me theſe arrowes: me thinketh farther of fro the pycke then me thought they ſtacke when I ſhot them. And I ſhall therefore nowe be contente to take them vp againe. But yet me ſemeth ſurely that my ſeconde ſhalte maye ſtande. For of trueth if euery kynde of tribulacion be ſo profitable that it be good to haue it as you ſaye it is, I cannot ſee wherfore any mā

ſhould

shoulde eyther wyshe, or praye, or any maner of thyng dooe, to haue any kynde of tribulacion wythdrawen eyther from hymselfe, or any frende of his. ☞ *Anthony.* I thinke in very deade tribulacion so good, and profytable, that I shoulde happely doubte as you doe: wherfore, a manne mighte labour or praie to be delyuered of it, sauing that God, whyche teacheth vs the one, teacheth vs also the other. And as he biddeth vs take oure payne patiently, and exhorte oure neighbours to dooe also the same: so byddeth he vs also not lette to dooe oure deuoure to remoue the payn from vs both. And then when it is god that teacheth both, I shall not nede to breake my brayne, in deuising wherfore he woulde bydde vs to dooe both, the tone semyng to resiste the other. Yf he sende the scourge of scarcitie and of greate famine, he wyll we shall beare it patientlye: but yet wyll he that we shall eate oure meate when we can happe to geat it. Yf he sende vs the plage of pestilence, he will we shall patientlye take it, but yet will he that we lette vs blud, and laye plaisters to drawe it, and ripe it, and launce it, and geat it away. Both these poyntes teacheth God in Scripture, in moe than many places. Fastynge is better than eating, and more thanke hath of God, and yet wyll God that we shall eate. Praying is better than drinkyng, and muche more pleasaunt to god, And yet will God that we shall drinke. Waking in good busynes is muche more acceptable to God thē sleping, & yet wil god that we shall slepe. God hath geuen vs oure bodyes here to kepe, and wyll that we mayntayne them to doe him seruice with, tyll he sende for vs hence. Nowe can we not tell surely howe muche tribulacyon maye marre it, or peraduenture hurte the soule also: wherefore the

Apostle

Apoſtle, after that he had commaunded the Corinthians to delyuer to the deuill the abhominable fornicator, that forbare not the bedde of hys owne fathers wyfe: yet after that he had been a whyle accurſed and punished for hys ſinne, the Apoſtle commaunded them charitablye to receiue him agayne, and geue hym conſolacion. Vt non a magnitudine doloris abſorbeatur that the greatnes of his ſorowe ſhoulde not ſwalowe hym vp. And therefore when God ſendeth the tempeſte, he wyll that the ſhyppe men ſhall geat them to their tackelyng, and dooe the beſte they can for them ſelfe, that the ſeas eate them not vp: forhelpe oure ſelfes as well as we can, he can make hys plage as ſore and as long laſtyng as hymſelfe luſte. And as he wyll that we dooe for oure ſelfe, ſo wyll he that we dooe for oure neyghboure too. And that we ſhall be in thys worlde eche to other petious. for Sine affeccione whyche the Apoſtle rebuketh them that lacke tender affectyons here, ſo that of charitie ſorye ſhoulde we be for theyr payne too: vpon whom, for cauſe neceſſary, we be dryuen oure ſelfe to putte it. And whoſo ſayeth that for piety of his neighbours ſoule he wyll haue none of hys body, lette hym be ſure, that as Saincte Iohn ſayeth: He that loueth not hys neyghboure whom he ſeeth, loueth God but a litle whom he ſeeth not. So he that hath no pitie of the payne that he ſeeth hys neyghboure fele afore hym, pytyeth litie (whatſoeuer he ſaye) the payne of his ſoule that he ſeeth not: yet God ſendeth vs alſo ſuche tribulacion ſome tyme, becauſe hys pleaſure is, to haue vs praye vnto hym for helpe. And therefore, when Saincte Peter was in priſon, the Scrypture ſheweth, that the whole churche without intermyſſyon prayed inceſſauntlye for hym: and

at their feruent prayer god by miracle deliuered hym. Whā the disciples in ỹ tempest stode in feare of drowning, they prayed vnto Christe and saied: Salua nos Domine perimus. Saue vs Lorde we perishe. And than at they^r prayer he shortly ceased the tempest. And nowe see we proued often that in sore weather or sickenes by generall processions god geueth gracious helpe. And many a man in his great payn and sickenes by callyng vpō god is meruelously made whole. This is goddes goodnes that because in welth we remembre hym not, but forgeat to praye to him, sendeth vs sorowe, and syckenes, to force vs drawe towarde hym, and compelleth vs to call vpon hym and pray for release of our payn: whereby whē we learne to knowe hym and seke to him we take a good occasiō to fal after into farther grace.

¶ The. xviii. Chapter.

Of them that in tribulacion seke not vnto god, but some to the flesshe, and some to the world, and some to the deuill himselfe.

¶ Vincent.

VErely good vncle with this good aunswere I am well contente.

Antony. Ye Colyn but many mē are there with whom god is not cōtent, which abuse this great goodnes of his, whom neither faire treating nor hard hādlyng canne cause to remembre their maker, but in welth they be wantō and forgeat god, and folowe their luste: and whan god with tribulacion draweth them towarde him, than ware they woode and drawe backe al that euer they may, and rather runne and seke helpe at any other hande than to goe seke it at his. Some for comforte seke to the flesshe, some to the worlde, and some to the deuil hymselfe. Some man that in worldlye prosperite is verye dull of welth, and hath depe

stepped

ſtepped into many a ſore ſinne: whiche ſinnes when he did them, he counted for part of his pleaſure: god willing of his goodnes to call the man to grace, caſteth a remorſe into his minde amonge after hys firſte ſlepe, and maketh him lye a lyttle while and bethinke him. Than begynneth he to remẽbre his life, and from that he falleth to thinke vpon his death, and how he muſt leaue all this worldly welthe within a while behinde here in this world, and walke hence alone, he woteth not whither, nor howe ſone he ſhall take hys iourney thyther, nor can tel what company he ſhal mets there. And than beginneth he to thinke that it were good to make ſure and be mery ſo, that we be wyſe therewyth, leſte there happe to be ſuch blacke bugges in dede as folke cal deuilles, whoſe tormẽtes he was wõt to take for Poetes tales. Theſe thoughtes if they ſinke depe, are a ſore tribulacion. And ſurely if he take holde of the grace that god therein offereth hym, his tribulacion is holeſome, & ſhalbe ful comfortable to remẽbre, that god by tribulacion calleth him and byddeth hym come home out of the countrey of ſinne that he was bred and broughte vp ſo longe in, and come into the lande of beheſte that floweth mylke and honey. And then if he folowe this calling (as manye one full well doeth) ioyfull ſhal hys ſorow be, and glad ſhal he be to chaũge his life, leaue his wanton luſtes, & do penance for his ſinnes, beſtowing his time vpõ better buſines.

But ſome men nowe whan this callyng of GOD cauſeth them to be ſadde, they be loth to leaue their ſinfull luſtes that hange in theyr heartes, and ſpecyallye if they haue anye ſuche kynde of lyuing as they muſt nedes leaue of or fal deper in ſin: or if they haue ſuche greate wronges done that they haue manye myndes

to make

to make, that muſt (if they folowe god) mynyſhe much of theyr money, than are theſe folkes (alas) wofully bewrapped, for God prycketh vpon them of his greate goodnes ſtil and the grieke of thys greate payne pyncheth them at the harte and of wyckednes they wrye awaye and for thys tribulation they turne to theyr fleſhe for helpe and labour to ſhake of thys thought, and then they mend theyr pyllowe and leye theyr hed ſofter, and aſſaye to ſlepe, and then that will not bee: than they finde a talke a while with them that lye by them. If that cannot be neyther, than they lye and longe for daye, and then gette them forth about theyr worldely wretchednes the matter of theyr proſperyte, the ſelfſame ſinful thinges with which they diſpleaſe God moſt, & at length wyth manye tymes vſing thys maner, god vtterly caſteth them of. And thē they ſette noughte nother by GOD nor deuill. Peccator cum in profundum venerit, contemnit. When the ſynner cometh euyn into the depth, than he contemneth and ſetteth nought by nothing, ſauing worldlye feare that maye fall by chaunce, or that nedes muſte (they wote well) fall once by deth.

But alas when death cometh thā cometh agayn theyr ſorowe, than wyll no ſofte bed ſerue nor no companye make hym merye than he muſte leaue his outwarde worſhippe and comforte of hys glorye and lye panting in his bed as it were on a pyne banke, thā cometh his feare of his euill lyfe, and of his dreadeful death. Thā commeth the torment of his cōbred cōſcience and feare of his heauy iudgement. Than the deuill drawyth him to dyſpayer with imagination of hel, and ſuffreth hym not than to take it for a fable. Ah, wo worthe the while that folke thinke not of this in time.

God

od sendeth to some mā great trouble in his minde, &
eate tribulacīō about his worldly goodes, because he
ould of hys goodnes take his delite & his cōfidence
ō them. And yet ỳ man wythdrawith no part of hys
nde fantacies, but falleth more fervently to them
en before, and setteth his whole harte like a foole,
ore vpon them: and he taketh him all to the devyll of
s worldly counsaylers and wythout any counsayle
god or anye trust putte in hym maketh manye wyse
aies as he weneth, and al turne at length vnto foly,
nd one subtyll dryfte dryueth an other to naught.

Some haue I sene euyn in their last sycknes syrre vp
in they⁹ death bed vnderpropped w̄ pillous take ther
ay fel o wes to thē & comfort them selfe wyth cardes
nd thys they sayde dyd ease them well to put fanta-
es out of their heades, and what fantasies trowe you,
uch as I tolde you ryght nowe of their owne lewde
yfe and peryl of there soule, of heauen and of hell
hat ticked them to thinke of, and therefore cast it out
oyth carde playe as longe as euer they might tyll the
ure panges of death pulled they⁹ harte fro they⁹ play
nd put them in the case they coulde not recken they⁹
game. And then lefte them ther gamners and slily
long awaye. And long was it not ere they galped
pp the goste: And what game they came than to, ỳ god
knoweth and not I. I praye god it were good, but I
eare it very sore. Some men are there also ỳ doe (as
id kyng Saule) in tribulacīō go seke vnto the deuil.
This kyng had commaunded al suche to be destroyed
is vse the false abhominable superstition of this vn-
gracious wichecraft & Necromancye and yet fel he to such
foly afterwade him selfe ỳ ere he wente to battayle he
ought vnto a wytch & besought her to raise vp a dead

man

man to tell him how he shoulde spede. Nowe had god shewed him before by Samuel that he should come to nought, and he wente aboute none amendement, but waxed worse and worse, so that god lust not to looke to him: and when he soughte by the Prophetes to haue answere of god, there came none ānswere to him, which thing he thoughte straunge: and because he was not with god heard at his pleasure, he made suite to ỹ deuil, desiring a woman by witchecrafte to rayse vp dead Samuel: but spede had he such therof, as cōmēly they haue al ỹ in their busines medle with such matters. For an euil aunswere had he, & an euil spede therafter, his army discomfited and him selfe slayne. And as it is rehearsed in Paralipomenon the. x. Chapter of the first boke. One cause of his fal was for lacke of truste in god, for which he left to take coūsayle of god, & fel to seke counsayle of the witch against gods prohibicion in the lawe, and against his owne good dede: by which he punished & put out all witches so late afore. Such spede let them looke for that playe the same parte as I see manye doe that in a great losse sende to seke a coniurer to geat their geare againe: and meruelous thinges there they see sometyme, but neuer grote of their good agayne. And many fond fooles there are, that when they lye sicke, will meddle with no physicke in no maner wyse, nor sende his water to no cūning mā, but send his cappe or his hose to a wyse womā, otherwyse called a wytche. Then sendeth she worde agayne ỹ she hath spyed in his hose, where whē he toke no hede, he was taken with a spryte betwene two dores as he went in the twylight, but the spirite would not lette him fele it in .v. dayes after: and it hathe all the

whyle

hyle feſtred in hys bodye, and that is the gricke that
yneth him ſo ſore: but let him go to no leache craft,
or any maner of phiſicke, other then good meate or
rõg drinke, for ſirroppes ſhould ſowce him vp. But
e ſhal haue .v. leaues of valerian that ſhe enchaũted
ith a charme, and gathered with her lefte hande: lette
im laie thoſe .v. leaues to his right thombe, not binde
faſt to, but let it hang loſe therat by a greene threde:
e ſhall neuer nede to chaunge it, loke it fal not away.
ut let it hang till he be whole, and he ſhall nede no-
more. In ſuche wyſe wytches, and in ſuch madde me-
icines haue there in many fooles more faith a great
eale thã in god. And thus Coſin as I tel you, al theſe
ynde of folke that in their tribulacion call not vpon
God but ſeke for their helpe and for their eaſe other-
where, to the fleſhe and the worlde, and ſome to the
linging fiende him ſelf: The tribulacion that goddes
goodnes ſendeth them for good, theſelfe by their foly
urne vnto their harme. And thẽ that on thother ſide
cke vnto God therein, both comforte and profite they
greatly take therby.

The .xix. Chapter.

An other obieccion with the anſwere therunto.

Vincent.

LYke well good vncle al your aunſwers her-
in: but one doubte yet remayneth there in
minde, which riſeth vpon this aunſwere that
you make, and that doubt ſoyled, I wyll as for
his time mine own good vncle, encombre you no far-
her. For me thinke I doe you very much wrõg to geue
you occaſion to labor your ſelfe ſo muche in matter of
ome ſtudy, with long talkyng at once. I will therfore
at this time moue you but one thyng, and ſeke other

tyme at your more ease for the remnaunte. My dowbt good vncle is this, I perceiue well by your answeres gathered and considered together, that you wil well agree that a man may both haue worldly welth, and yet well goe to god. And that on the other syde, a man maye be miserable and lyue in tribulacion, and yet goe to the deuill. And as a man maye please God by pacience in aduersitie, so maye he please God by thankes geuē in prosperitie. Now sith you graūt these thinges to be such that either of them both maye be matter of vertue, or els matter of synne, matter of damnacion or matter of saluacio: they seme nother good nor badde of their owne nature, but thinges of themself equal and indifferent, turning to god, or ỹ contrary after as they be takē. And than if this be thus, I can perceiue no cause why you should geue the preeminence vnto tribulacio, or wherfore you shoulde recken more cause of comfort therin then you should reckē to stand in prosperitie, but rather a great deale lesse, by in maner halfe, syth in prosperitie the mā is well at ease & may also by geuing thanke to god, great good vnto hys soule, whereas in tribulacion, though he may merite by pacience as in aboūdaūce of worldly welth, thother may by thāke. Yet lacketh he much comfort ỹ the welthy mā hath, in that he sore is greued with heaunes and payn: besides this also, that a welthy man well at ease maye praye to god quietly & merely with alacritie and great quietnes of mynde, whereas he that lyeth groning in hys griefe can not endure to praie nor thinke almost vpon nothyng, but vpon his payne. ☞ *Antony.* To beginne Cosin where you leaue, the prayers of hym that is in welth and hym ỹ is in woe, if the mē be both noughte, their prayers be both like. For neither hath the one lust

to

to prayе, nor thother neither. And as the one is let with hys payne, so is the other with hys pleasure, sauyng that the payne styreth hym some tyme to call vpon God in hys griefe, thoughe the man be ryghte badde, where the pleasure pulleth his mynde another waye, thoughe the man be metely good. And thys poynte I thinke there are very fewe that can (if they saye true) saye that they fynde it otherwyse. For in tribulacion, which commeth you wote wel in many sundry kindes, any man that is not a dul beast or a desperate wretche, calleth vpon God, not heuerly, but ryghte hartelye: and setteth his heart full whole vpon his requeste, so sore he longeth for ease and helpe of his heauines. But when men are welthy and well at their ease, while oure tounge pattereth vpon oure prayers a pace, good God howe many madde wayes our minde wandereth the while. Yet wote I well, that in some tribulacion suche sore sickenes there is, or other grieuous bodely payne, that hard it were for a manne to saye a long payer of mattens, and yet some that lye a dying saye ful deuoutly the .vii. Psalmes and other prayers with the priest at their aneiling but those that for the griefe of theyr payne cannot endure to doo it, or that be more tender and lacke that stronge heart and stomacke that some other haue, God requireth no such long prayers of them. But the lifting vp their heart alone without any woorde at all, is more acceptable to hym of one in suche case, than long seruice so sayed as folke vse to saye it in health. The martirs in their agonye, made no long prayers aloude, but one ynche of suche a prayer so prayed in that payne, was worth a whole caine and more, euen of theyr owyne prayers prayed at some other tyme. Greate learned men saye that Christ,

albeit he was very God, and as god was in eternall equall blisse with his father, yet as man merited not for vs onely, but for him selfe to: for proofe wherof they laie in these wordes the auctorite of S Paule. Christus humiliauit semet ipsum factus obediens vsque ad mortem, mortem autem crucis, propter quod & deus exaltauit illum & donauit illi nomen quod est super omne nomen, vt in nomine Iesu omne genu flectatur celestium terrestrium & infernorum & omnis lingua confiteatur quia dominus Iesus Christus in gloria est dei patris. Christe hath humbled hymselfe, and became obedyente vnto the death, and that vnto the death of the crosse, for which thing god hath also exalted hym, and geuen him a name whiche is aboue all names: that in the name of Jesus euery knee be bowed, both of the celestial creatures and the terrestrial, and the infernal to: and that euery tongue shall confesse that our Lord Jesus Christe is into the glory of God his father.

Now if it so be as these great learned men vpon such auctorities of holy Scripture say, that our sauiour so merited as man, and as man deserued reward, not for vs onely, but for himselfe also: than were there in hys dedes as it semeth, sundrye degrees & differences of deseruing, and not hys maundy like merite as hys passion, nor his slepe like merite as his watche and his prayer, no nor hys prayers peraduenture all of lyke merite neither. But though there none was, nor none coulde be in hys most blessed parson but excellent, and incomparably passyng the praier of any pure creature: yet his owne not al alike, but some one farre aboue other some. And thā if it thus be, of all his holy praiers, the chiefe semeth me those that he made in his greate agonye and paine of his bitter passion. The fyrst, whē he fel thrise prostrate in his agony, whan the heauines of his hearte with feare of death at hande, so payneful and so cruell as he well beheld it, made such a feruent

commocion

commocion in his blessed body, that the bloudy sweat of his holy flesh dropped downe on the grounde. The other wer the painfull prayers that he made vpon the crosse, where for al the tormente that he hanged in, of beating, naylyng, and stretching oute all his lymmes, with the wresting of his sinewes, and breaking of hys tender vaynes, and ỹ sharpe crowne of thorne so prickyng him into ỹ head, ỹ his blessed blud streined down al his face. In al these hideous paynes, in al their cruell despites, yet two verye deuout & feruent praiers he made. The one for theyr pardon ỹ so dispiteously put hym to his paine, and the other about his own deliueraũce, cõmẽding his own soule vnto his holy father in heauẽ. These praiers of his, amõg all ỹ euer he made, made in his most pain, reckon I for ỹ chief. And these praiers of our sauior at his bitter passion & of his holy martirs, in the feruour of their torment, shall serue vs to se ỹ there is no prayer made at pleasure so strong & effectual, as in tribulacion: now come I to the touching of the reason that you make, where you tell me that I graunte you, that bothe in wealthe and in woe some men maye be nought and offende God, the one by impacience, the other by fleshly luste. And on the other syde, bothe in tribulacion and prosperitie too, some manne maye also doe verye well, and deserue thanke of god by thankes geuen to god, as well of hys gyfte of ryches, woorship and wealthe, as of nede and penurye, prisonmente, sickenes and payne, and that therefore you cannot see, for what cause I shoulde geue anye prehemmence in coumforte vnto tribulacion, but rather allowe prosperitie for the thyng more coumfortable, and that not a litle, but in maner by double, syth therein hath the soule coumforte and the bodye both:

the soule by thanke (for his gyft) geuen vnto god. And then the bodye by being well at ease, where the parson payned in tribulacion, taketh no coumforte but in hys soule alone. Fyrst as for youre double coumforte Cosyn, you maye cutte of the one. For a manne in prosperitie, though he bee bounden to thanke God of hys gyfte, wherein he feeleth ease, and maye bee glad also that he geueth thanke to GOD: yet for that he taketh hys ease here, hath he little cause of coumforte, excepte that the sensuall feeling of bodelye pleasure, you lust to call by the name of coumforte. Nor I saye not naye, but that some tyme menne vse so to take it, when they saye, this good drynke coumforteth well my heart.

But coumforte Cosyn, is properlye taken, by them that take it ryghte, rather for the consolacion of good hope that men take in theyr heart, of some good growing toward thē, then for a present pleasure, with which the body is delyted and tickeled for the whyle.

Now though a man without pacience can haue no reward for his pain, yet when his payn is pacientlye taken for gods sake, and his will cōformed to gods pleasure therin, god rewardeth the sufferer after the rate of his payn, & thys thing appeareth by manye a place in scripture, of whiche some haue I shewed you, and yet shall I shewe you moe. But neuer founde I anye place in scripture that I remembre, in whiche though thys welthy man thanked god for hys gyft, our lorde promised any reward in heauen, because the man toke hys ease and pleasure here. And therfore, sith I speake but of such coumforte as is very coumforte in dede, by which a man hath hope of Goddes fauour, and remission of his sinnes, with minishyng of hys paynes in

purgatory.

purgatory, or reward els in heauen. And such comfort cometh of tribulacion, and for tribulacion well taken, but not for pleasure though it be well taken: therefore of your cõfort that you double by prosperitie, you may as I told you cut very wel away the halfe. Now why I geue prerogatiue in cõfort vnto tribulacion farre aboue prosperitie, though a man may doe well in both: Of this thing wil I shew you causes two or three. First as I before haue at lẽgth shewed you out of all question, continual welth interrupted with no tribulaciõ, is a very discomfortable token of euerlasting damnaciõ, whereupon it foloweth that tribulaciõ is one cause of coumfort vnto a mans heart, in that it dischargeth him of the discomfort that he might of reason take of ouerlong lasting welth. Another is, that the scripture much cõmendeth tribulacion as occasion of more profit then welth & prosperitie, not to them onely that are therin, but to thẽ too that resorte vnto them, & therfore sayeth Ecclesiastes: Melius est ire ad domum luctus, quam ad domum conuiuii. En, illa enim finis cunctorum admonetur hominum, & viuens cogitat quid futurum sit. Better it is to goe to the house of weping & wayling for some mans deathe, than to ỳ house of a feast. For in that house of heauinesse is a man put in remembraunce of the ende of euerye manne, and whyle he yet liueth, he thynketh what shall come after. And after yet he farther sayeth: Cor sapientum vbi tristicia est, et Cor stultorum vbi leticia. The hearte of wyse menne is there as heauynesse is . And the hearte of fooles, is there as is myrthe and gladnesse. And verelye, there as you shall heare worldelye myrth seeme to bee commended: in Scrypture it is eyther commonlye spoken, as in the parsone of some worldly dysposed people, or vnderstanden of reioysyng

ſpirituall or ment of ſome ſmall moderate refreſhing of the minde, againſt an heauy diſcomfortable dulnes. Nowe whereas proſperitie was to the chyldren of Iſrael promiſed in the olde law: as a ſpecial gyft of god, that was for theyr imperfeccion at that tyme to draw them to god, with gaye thinges and pleaſaunte, as mē to make chyldren learne, geue them cake bread & butter. For as the ſcripture maketh mencion, that people wer much after the maner of chyldren in lacke of wit, & in wardnes. And therfore was their maſter Moſes called Pedagogus, that is, a teacher of chyldren, (or as they call ſuch one in the grammer ſchooles) an vſher, or a maiſter of the petites. For as Sainct Paul ſayth. Nihil ad perfectum duxit lex. The old lawe broughte nothyng to perfeccion. And god alſo threatneth folke with trybulacion in this worlde for ſynne, not for that worldly tribulacion is euyl, but for that we ſhould be wel ware of the ſickeneſſe of ſynne, for feare of that thynge to folowe, whiche though it be in dede a very good wholeſome thyng yf we wyll take it, is yet beecauſe it is paynefull, the thyng that we be lothe to haue.

But this I ſaye yet again and agayn, that as for farre the better thyng in this worlde toward the geattyng of the verye good that God geueth in the worlde to come: the Scrypture vndoubtedlye ſo commendeth trybulacyon, that in reſpecte and comparyſon thereof, it diſcommendeth thys worldlye wretched welthe and diſcomfortable coumforte vtterlye. For to what other thyng ſoundeth the woordes of Eccleſiaſtes that I rehearſed you nowe: that it is better to be in the houſe of heauyneſſe, than to be at a feaſte: whereto ſoundeth this comparyſon of his, that the wyſe mannes hearte draweth thyther as folke are in

ſadnes

sadnes: and the hert of a foole, is there as he may find myrth: Wherto draweth this threat of the wyse man, that he that delyteth in wealth shall fall into woe: Risus (sayeth he) dolore miscebitur, & extrema gaudii luctus occupat Laughter shalbe mingled with sorowe, and thend of mirth is take vp with heauines. And our sauior sayth hymself. Ve vobis qui ridetis, quia lugebitis et flebitis. Woe be to you ỹ laugh, for you shal wepe and waile. But he saith on the other syde: Beati qui lugent, quoniam ipsi consolabuntur. Blessed are thei ỹ wepe & wayle, for they shalbe comforted. And he sayth vnto his disciples: Mundus gaudebit; vos autem dolebitis. Sed tristitia vestra vertetur in gaudium. The world shal ioye, & you shalbe sory: but your sorow shalbe turned into ioye. And so is it you wote well now. And the myrth of many that thē were in ioy, is now turned al to sorowe. And thus you see by the scripture playn, that in matter of very comfort, tribulacion is as farre aboue prosperitie, as ỹ day is aboue the night. An other preemineēce of tribulacō ouer welth in occasiō of merite & reward, shal wel appeare vpon certayne considerations well marked in them both.

Tribulacion meriteth in pacience, and in thobediente conforming of mans wil vnto god, & in thankes geuen to god for his visitacō: if you reckon me nowe against these, many other good dedes that a wealthye man may dooe: as by riches geue almose, by autoritie, labour in doing many men iustice, or if you finde farther any such other thing lyke.

Fyrst I saye that the pacient parson in tribulacion, hath in al these vertues of the wealthy man, an occasion of merite to, whiche the wealthye man hath not, agaynwarde, in the forerehearsed vertues of his. For it is easye for the parson that is in tribulacion, to bee well

well wyllyng to dooe the selfe same if he coulde, and than shall hys good wyll, where the power lacketh, goe verye neare to the merite of the dede. But nowe is not the wealthy in a lyke cace with the wyll of pacience and conformitie and thankes geuen to GOD for tribulacion, syth it is not so readye for the wealthy man to be content to be in the tribulacion, that is occasion of the pacientes deserte, as for the troubled persone to be contente to be in prosperitie, to dooe the good dedes that the wealthy man doth. Besydes this, all that the wealthy man dooeth, though he coulde not dooe them withoute those thynges that are accoumpted for wealthe, and called by that name, as not dooe greate almose wythoute greate richesse, nor doe these manye menne ryght by hys labour, without the autorite: yet maye he dooe these thynges being not in wealthe in deede, as where he taketh his wealthe for no wealth, nor his riches for no riches, nor in hearte setteth by neither nother, but secretly liueth in a contrite heart and a like penitenciall, as many tymes did the Prophete Dauid beeyng a greate kynge, so that worldely wealth was no wealth to hym, and therefore is not of neccesitie worldlye wealth called the cause of those good dedes, syth he may doe them, and doth them best in dede, to whom the thing that worldly folke call wealthe, is yet for hys godlye sette mynde, drawne from the delyte thereof, no pleasure in maner nor no wealthe at all. Finallye. whansoeuer the wealthye man doeth those good verteous dedes, if we considre the nature of them ryght, we shal perceiue that in doyng of them, he doeth euer for the rate and porcion of those dedes minish the matter of hys worldly welth,

as in

as in geuing great almose he departeth with so much of hys worldelye goodes, whiche are in that parte, the matter of hys wealth.

In labouryng aboute the dooyng of manye good dedes, hys laboure ministheth hys quiete and hys rest. And for the rate of so muche, it ministheth hys wealth, if payne and wealthe be eche to other contrarye, as I wene you will agree they be.

Nowe whosoeuer than wyll well consider the thyng, he shall I doubte not perceyue and see therin, that in these good dedes that the wealthy manne dooeth, though he dooe them by that, that hys wealth maketh hym hable, yet in dooyng of them, he departeth (for the porcion) from the nature of wealthe, towarde the nature of some parte of tribulacyon: and therfore, euen in those good dedes themselfe that prosperitie dooeth: dooeth in goodnes the prerogatiue of tribulacion aboue wealth appeare.

Nowe if it happe that some manne cannot perceyue thys poynte because the wealthy man for al his almose abydeth ryche styll, and for all hys good laboure abydeth styll in hys autoritie, lette hym consider that I speake but after the porcion. And because the porcion of all that he geueth of hys goodes, is verye litle in respecte of that he leaueth: therfore is the reason happely with some folke litle perceiued.

But if it so were that he wente foorthe with geuynge tyll he hadde geuen oute all and lefte hymselfe nothynge, than woulde a verye blynde manne see it. For as he were from rychesse come to pouertie, so were he frō welth, willingly fallen into tribulacion:

and

and betwene labour & rest, the reason goeth all alyke: whiche whoso canne consider, shall see that for the porcion in euery good dede done by ỹ welthy man, the matter is al one. Than sith we haue somewhat wayed ỹ vertues of prosperitie, let vs cõsider on ỹ other side the afore named thinges ỹ are the matter of merite & reward in tribulacion, that is to wit, pacience conformitie and thankes. Pacience the welthy mã hath not, in that he is welthy. For if he be pinched in any pointe wherin he taketh pacience, in ỹ part he suffreth some tribulacion, and so not by his prosperitie, but by his tribulacion hath the manne that merite. Lyke is it if we would say, that the welthye man hath a nother vertue in ỹ stede of pacience, that is to wit, the kepyng of hym self from pride, and from such other sinnes as wealthe would bring him too. For the resisting such mocions, is as I before told you without ani doubt, a minishing of fleshly welth, and is a veri true kind, and one of the most profitable kyndes of tribulacion, so that al ỹ good merite groweth to the welthy man, not by his wealth, but by the minishyng of his wealthe with wholesome tribulacion. The moste couloure of comparison is in the other twayne: that is to witte, in the conformitie of mans wyll vnto god, and in thankes geuen vnto god. For lyke as the good man in tribulacion sent hym by god, conformeth his wyll in that behalfe, and geueth god thanke therfore, so doth ỹ welthy man in his welth whiche god geueth hym, conforme his wyll to goddes wyll in that poynte: sith he is well contente to take it of his gyfte, and geueth god agayne also right hartye thanke therefore. And thus as I sayde, in these two thynges maye you catche moste coloure to compare the welthye mans merite with the meryte of

tribulacion

tribulacion. But yet that they be not matches, you maye soone see by thys. For in trybulacion can there none conforme his will vnto goddes, and geue hym thanke therefore, but suche a mā as hath in that point a very special good mynd. But he that is very nought, or hath in his hearte but very litle good, maye well be content to take welth at goddes hande and say, mary I thanke you sir for this with all my hearte, and wyll not fayle to loue you well while you lette me fare no worse. Confitebitur tibi, quum benefeceris ei. Nowe if the welthy man be verye good, yet in conformitie of his will and thankes geuen to god for his welth his vertue is not like yet to hys that doeth thesame in tribulacion: for as the philosophers sayd in that thing very wel of olde, vertue standeth in thinges of hardenes and difficulty. And than as I tolde you, much lesse hardnes and lesse difficulty there is by a great deale to be contente and conforme our wyll to goddes wil, & to geue hym thanke too for our ease, than for oure payne: for oure welth, thā for oure woe. And therefore is the conforming of oure wyll into goddes, and the thankes that we geue hym for our tribulacion, more worthy thanke agayne, and more rewarde meryteth in the very fast welth and felicitie of heauē, than our cōformitie with our thankes geuen for and in oure worldly welth here. And thys thing sawe the deuill whan he sayed to oure Lorde of Job, that it was no marueyle though Job had a reuerent feare vnto god, god had done so muche for hym, and kept him in prosperitie, but the deuill wiste well it was an hard thyng for Job to be so louing, and so to geue thankes to god in tribulacio and aduersitie, and therfore was he glad to geat leaue of god to put hym in tribulacio, & thereby trusted to cause hym murmure

and

and grudge agaynste God with impacyence. But the deuill had there a fall in hys owne turne. For the pacience of Job in the shorte tyme of hys aduersitie, gate hym muche more fauoure and thanke of God, and more is renoumed in Scripture, & commended there for that, than for all the goodnes of hys long prosperous lyfe. Our Sauiour sayeth himselfe also, that if we saye well by them, or yelde them thanke that doe vs good, we doe no greate thing therin, & therfore can we with reason looke for no greate thanke agayne: and thus haue I shewed you so, no litle preeminence that tribulacion hath in merite, and therefore no litle preeminence of comfort in hope of heauenly rewarde aboue the vertues (the merite and cause of good hope and comforte) that cometh of welth and prosperitie.

¶ The .xx. Chapter.

A Summary commendacion of tribulacion,

AND therefore good Cosin, to finysshe oure talking for thys time, leste I shoulde be to lōg a let vnto your other busines if we lay fyrst for a sure grounde a verye faste fayth, whereby we beleue to be true all that the Scripture sayth vnderstanden truely, as the olde holy doctors declare it, and as the Scripture of god instructeth his catholique churche: than shal we consider tribulacion as a gracious gift of god, a gift that he gaue specially hys speciall frendes. The thing that in Scripture is highly commended and praised, a thing wherof the cōtrary long continued is perilous, a thyng whiche but if God send, it men haue nede by penaunce put vpon themselfe and seke it, a thing that helpeth to pourge oure synnes passed, a thyng that preserueth vs from

from synnes that ells woulde come, a thyng that causeth vs to set lesse by ỹ world, a thyng that exciteth vs to drawe more towarde God, a thyng that muche minisheth our paynes in purgatory, a thing that much encreaseth oure finall rewarde in heauen, the thing by whiche oure Sauioure entred hys owne kyngdome, the thing with whiche all his Apostles folowed him thither, the thing whiche our Sauiour exhorteth all menne to, the thing withoute whiche he sayeth we be not his Disciples, the thing withoute whiche no man can geat to heauē. Whoso these thinges thinketh on, and remembreth well, shall in his trybulacyon neyther murmure nor grudge, but first by pacience take hys payne in worth, and than shall he growe in goodnes and thynke hymselfe wel worthy, than shall he consyder that God sendeth it for his weale, and thereby shall he be moued to geue God thanke therefore, therewith shall his grace encrease, and God shall geue him suche comforte by consydering that God is in his trouble euer more nere vnto hym. Quia deus iuxta est iis qui tribulato sunt corde. God is neare saieth the Prophete to them that haue they hearte in trouble, that hys ioye thereof shall minisshe muche of hys payne, and he shall not seke for vayne comforte ells where, but specially truste in God, and seke for helpe of hym, submytting hys owne wyll wholy to Goddes pleasure, and praye to God in hys hearte, and praye hys frendes praye for hym, and specially the Priestes, as Sayncte James byddeth, and beginne fyrste with confessyon, and make vs cleane to God, and ready to departe, and be glad to goe to God, puttyng purgatorye to his pleasure: if we thus doe, thys dare I boldely say, we shall neuer lyue here the lesse of halfe

an

an houre, but shal with his comforte finde our hartes lighted, and therby the griefe of our tribulacō lessed and the more likelyhod to recouer and to liue the lenger. Nowe if god will we shall hence, than dooeth he muche more for vs. For he that this waye taketh, cannot goe but well. For of him that is loth to leaue thys wretched worlde, my heart is much in feare lest he die not wel: harde it is for him to be welcome that cometh agaynst his wyll, that sayth to god whan he cometh to fetche hym, welcome my maker magrye my teeth: but he that so loueth him, that he longeth to goe to him, my harte cannot geue me but he shalbe welcome, all were it so that he should come ere he were wel pourged. For charitie couereth a multitude of synnes, and he that trusteth in god cannot be confounded. And Chryste sayeth, he that cometh to me I wyll not cast hym oute. And therfore let vs neuer make our reconing of long lyfe, kepe it while we maye because God hath so commaunded: but if God geue thoccasion, that with hys good wyll we maye goe, lette vs be gladde therof, and longe to goe to hym. And than shall hope of heauen comfort our heauines, and out of our transitory tribulacion shall we goe to euerlasting glory, to whiche my good Cosin I pray god bryng vs both ☞ *Vincent.* Myne owne good vncle I praye God rewarde you, and at this time wil I no lenger trouble you. I trowe I haue thys daye done you much tribulacion with my importune obiections of very litle substaūce. And you haue euē shewed me an ensample of sufferaūce, in bearing my foly so long and so patiently. And yet shall I be so boulde vpō you farther, as to seke some tyme to talke forth of the remnaunte the most profitable poynte of tribulacion, whiche you sayde you reserued to treate

of

of laſt of all.

¶ Anthony. Let that be verye ſhortelye Coſin hardely, while this is freſhe in minde.

¶ Vincent. I truſte good Uncle ſo to put thys in remembraunce, that it ſhal neuer be forgotten with me. Our lorde ſende you ſuch coumforte as he knoweth to be beſt.

¶ Anthony. That is well ſayed good Coſin, and I pray the ſame for you and for all our other frendes that haue nede of cõfort, for whome I thinke more thã for your ſelfe, you neded of ſome counſaile.

¶ Vincent. I ſhall wyth thys good counſayle that I haue heard of you, dooe them ſome coumforte I truſte in GOD, to whoſe keppynge I committe you.

¶ Anthony. And I you alſo: Farre well my owne good Coſin.

(.°.)

¶ The seconde booke

☞ *Vincent.*

IT is to me good vncle, no litle comfort that as I came in here, I heard of your folke, that you haue hadde since my last being here (GOD be thanked) metely good rest, and your stomake somwhat more come to you. For verely, albeit I had heard before that in respect of ỹ great grief that for a moneth space had holdē you, you were a litle before my last cūming to you, somewhat eased and releued, for els woulde not I for no good, haue put you to the paine to talke so much as you than dyd: yet after my departyng from you, remembring howe longe we taryed together, and that we were all that while in talkinge, al the labour was yours in talking so longe together without enterpausing betwene, and that of matter studiouse & displeasante, al of disease and sicknes, and other paine and tribulacion: I was in good fayth very sorye, and not a litle wrothe wyth my selfe for myne owne ouersight, that I had so lytle considered your payne, and very feared I was, till I heard other word, leste you should haue wexed weaker, and more sicke hereafter. But nowe I thanke god, that hath sent the cōtrarye, for els a lytle casting backe, were in this great age of yours, no lytle daunger and perell.

☞ *Antony.* Naye nay good Cosin, to talke much (except some other payne let me) is to me litle griefe. A fonde olde mā, is as often full of wordes as a woman. It is, you wote wel, as some Poetes paynt vs, al ỹ lust of an old fooles lyfe, to sit wel & warme wyth a cuppe & a rosted

crabbe

trabbe, & drynel, and drinke and talke. But in earnest Cosyn, our talking was to me great coumforte, and nothing dysplesaunt at al. For though we cõmoned of sorowe and heauines, yet was ỹ thing ỹ we chiefely thoughte vpon, not the tribulacion it selfe, but the coumforte that may growe theron. And therfore am I nowe verye gladde, that you be come to finisshe vp the remnante.

Vincent. Of truth my good vncle, it was comfortable to me, & hath been since to some other of your frendes, to whome as my poore witte and remẽbraunce would serue me, I did, and not nedeles, reporte and rehearse your most comfortable cõsaile. And nowe come I for the remnante, and am very joyfull that I finde you so well refresshed, and so ready therto. But this one thing good vncle, I beseche you hartely, that if for delight to here you speake in ỹ matter, I forgeat my self and you both, and put you to to muche payne, remẽbre you your owne ease, & then if you lust to leaue, cõmaund me to goe my waye, & to seke some other time.

Antony. Forsouth Cosin, many wordes, if a mã were weake spoken, as you saied rycht nowe without enterpausing, would paraduenture at length somwhat weery him. And therfore wysshed I ỹ last tyme after you were gone, when I left my selfe (to saye the trueth) euen a litle weery, that I had not so tolde you styll a long tale alone, but ỹ we had more oftẽ enterchaũged wordes, & parted ỹ talking betwene vs, wt ofter enterpausing vpõ your part in such maner, as learned mẽ vse, betwene ỹ persõs whõ they deuise, disputing in ther fained dialogues. But yet in ỹ point, I some excused you, & laid ỹ lacke euen where I foũd it, & that was euen vpon myne owne necke. For I remembred

that betwene you and me it fared, as it did once betwene a Nun and her brother: verye verteous was this Lady, & of a very verteous place in a close religion, and therin had bene long, in al whych time she had neuer seene her brother, whyche was in like wise very verteous, and hadde beene farre of at an vniuersitie, and had there taken the degre of doctor in diuinitie, Whē he was come home, he went to see his syster, as he that highlye reioysed in her vertue. So came she to the grate that they call (I trowe) the locutorye, and after theyr holy watche word spokē on both sides, after ỳ maner vsed in that place, one toke ỳ other by ỳ typ of ỳ finger, for hand woulde there be none wrongen throwe ỳ grate, & forthwyth began my Ladye to geue her brother a sermō, of the wretchednes of thys world, & the frayletie of the flesshe, & the subtil sleightes of the wycked fiend, and gaue him suerly good counsayle, sauing somewhat long, howe he shoulde be well ware in his liuing, and master well his bodye for sauing of his soule: and yet ere her owne tale came al at an ende, she began to finde a litle fault with him (and saied) in good faith brother, I doe somwhat maruaile that you ỳ haue bene at learning so long, & are doctor, and so learned in the lawe of god, doe not nowe at our meeting (seing we mete so seldom, to me that am your sister & a simple vnlearned soule) geue of your charitie some fruiteful exhortatiō. For I doubt not but you cā saye some good thing your self. By my trouth good sister qᵖ her brother, I can not for you, for your tongue hath neuer ceased, but saied inough for vs both. And so Cosin I remēber, ỳ whē I was once fallē in, I left you litle space to saye ought betwene. But nowe wyll I therfore take an other waie with you: for I shal of our

talkyng

talking, driue you to the one half. ☞ Vincent. Now forsoth vncle this was a mery tale. But now if you make me talke the one halfe, thã shal you be contented farre otherwyse, than there was of late a kynswomã of your own, but whiche wyll I not tell you, gesse her and you can: her husband had much pleasure in the maner and behaueour of an other honest mã, & kept him therefore muche company, by the reason wherof he was at hys meale time more oftẽ from home. So happened it on a tyme, that his wife and he together, dyned or supped with that neighbour of theirs, and thã she made a mery quarel to him, for making her husband so good chere out a doze, ẏ she coulde not haue him at home. Forsoth maistres quoth he (as he was a dry mery mã) in my cõpany nothing kepeth him but one, serue you him with the same, & he wil neuer be from you. What gaye thig may ẏ be quoth our Colin thã: Forsoth maistres qᵗ he, your husband loueth wel to talke, & whã he sitteth with me, I let him haue al the wordes. All the wordes quoth she: mary ẏ am I content, he shall haue all the wordes with a good will, as he hath euer had. For I speake thẽ not al my selfe, but geue them al to hym, and for ought that I care for them, he shall haue them stil: but yet to saye that he shall haue them all, you shall then rather kepe him stil, thã he shal geat ẏ one half at my handes.

☞ Anthony. Forsoth Colin I can soone gesse whiche of our kinne she was: but yet the fewer of that kinde, the quieter is the many (for all her mery wordes) that thus woulde let her husbande to talke.

☞ Vincent. Forsothe she is not so merye, but she is as good. But where you finde faulte vncle, that I speake not ynoughe, I was in good fayth ashamed, that I spake so much, and moued you such questyons, which

I founde vpon your answere, might better haue been spared, they were so litle worth. But now sith I see you be so well contente that I shall not forbeare boldely to shewe my foly, I wilbe nomore so shamefaste, but aske you what me lust.

¶ The first Chapter.

VVhither a man may not in tribulacion vse some vvorldly recreacion for hys comforte.

AND first good vncle ere we procede farther, I wil be bold to motie you one thig more of ỹ we talked whē I was here. When I reuolued in my minde againe the thinges that were concluded here by you, me thought ye would in no wyse that in any tribulacion men shoulde seke for comforte eyther in worldly thing or fleshly, which mynde vncle of yours, semeth somewhat hard, for a mery tale with a frende refresheth a man much, & without any harme lyghteth hys mynde, and amendeth courage and hys stomake, so that it semeth, but well done to take suche recreacion. And Salomon sayeth I trowe, that men should in heauines geue ỹ sory mā wine to make him forgeat his sorowe. And. S. Thomas saieth, ỹ proper pleasaunte talking which is called εὐτραπελια is a good vertue seruing to refreshe the minde, & make it quicke and lusty to labor and study againe, where continuall fatigacion, would make it dull and deadly.

¶ *Anthony.* Cosin, I forgat not ỹ point, but I long not muche to touche it, for neither might I wel vtterly forbidde it where the cause mighte happe to fall that it shoulde not hurte, and on the other syde if the case so should fall, me thought yet I should litle nede to geue any counsaile to it: folke are proue inough to such fantasies of their own mind, you may see this by our selfe,

whiche

whiche coming nowe together, to talke of as earneſt ſadde matters as men can deuiſe, were fallen yet euē at the firſt into wantō idle tales: and of truth Coſin, as you knowe very well, my ſelfe am of nature euen halfe a gigglot and more, I woulde I coulde as eaſely mende my faulte as I can wel knowe it, but ſcant can I refraine it as olde a foole as I am: howbeit ſo partial wil I not be to my fault as to praiſe it, but for that you requier my minde in the matter, whether men in tribulacion may not lawfully ſeke recreacion and cō-fort thēſelfe with ſome honeſt mirth, firſte agreed that our chiefe comforte muſt be in god, & that with him we muſt beginne, & with him continue, and with him ende alſo. A man to take nowe & than ſome honeſt worldly mirth, I dare not be ſo ſore as vtterli to forbidde it, ſith good men & well learned haue in ſome caſe allowed it, ſpecially for the diuerſitie of diuers mens mindes: for elſ if we were al ſuch, as would god we were, & ſuch as natural wiſdom would we ſhould be, & is not al cleane excuſable that we be not in dede: I would than put no doubt, but ỳ vnto any man the moſt cōfortable talking that could be, were to heare of heauē, wheras now, god helpe vs our wretchednes is ſuche ỳ in talking a while therof mē waxe almoſt weary, & as thoughe to heare of heauē were an heauy burdaine, they muſt refreſhe thē ſelfe after with a fooliſhe tale, our affeccion towarde heauenly ioyes waxeth wonderful cold. If drede of hel were as farre gone, verye fewe woulde feare God, but that yet a litle ſticketh in our ſtomakes marke me Coſin at the ſermon, and commenlye towardes the ende, ſomewhat the preacher ſpeaketh of hell and heauen: nowe whyle he preacheth of the paynes in hell, ſtill they ſtande yet and geue hym the hearing, but as

ſoone as he cometh to the ioyes of heauen, they be buſ-
king them backewarde and flocke meale fal away: it is
in the ſoule ſomewhat as it is in the body. Some are
there of nature or of euill cuſtome come to that point,
that a worſe thing ſome tyme ſtedeth them more then
a better. Some man if he be ſicke, can awaye with no
holeſome meate, nor no medicine can goe downe with
him, but if it be tempered with ſome ſuch thing for his
fantaſie as maketh ỳ matter or ỳ medicine leſſe hole-
ſome thã it ſhould be. And yet while it wil be no better,
we muſt let him haue it ſo. Caſſianus that very verte-
ous mã rehearſeth in a certayne collacion of his, that
a certaine holy father in making of a ſermon, ſpake of
heauen and heauenly thynges, ſo celeſtially, that much
of his audience with the ſwete ſounde therof, began to
forgeat all the world and fall a ſlepe: whiche when the
father beheld, he diſſembled their ſleping, and ſodeinly
ſayed vnto them: I ſhal tell you a mery tale. At which
worde, they lyfte vp their heades and harkened vnto
that. And after the ſlepe therwith brokẽ, heard hym tel
on of heauen agayne. In what wyſe that good father
rebuked than their vntowarde myndes ſo dull vnto
the thyng that all our lyfe we labor for, & ſo quicke and
luſty towarde other tryfles, I neither beare in mynde,
nor ſhal here nede to rehearſe. But thus much of the
matter ſuffiſeth for our purpoſe, that wheras you de-
maunde me whither in tribulacion men may not ſome
tyme refreſhe them ſelfe with worldlye myrth & recre-
acion. I can no more ſay, but he that can not long en-
dure to holde vp his head and heare talking of heauẽ
except he be now & thã betwene (as though to heare of
heauẽ were heauines) refreſhed wt a mery foliſhe tale,
there is none other remedy but you muſt let him haue
it:

it: better would I wisshe it, but I cannot helpe it. How beit, let vs by myne aduise at the least wise make those kyndes of recreacio as shorte & as selde as we can: let them serue vs but for sauce, & make thē not our meate, and let vs pray vnto god, & al our good frendes for vs, that we may fele such a sauour in the delight of heauē, that in respecte of the talkinge of the ioyes therof, all worldly recreacio be but a griefe to thinke on. And be sure Colin, that if we might once purchase ỳ grace to come to that point, we neuer founde of worldly recreacion so much cōfort in a yere, as we should fynde in the bethinkyng vs of heauē in lesse thā half an houre.

☞ *Vincent*. In fayth vncle I can well agree to this: and I praye God bryng vs once to take such a sauour in it: and surely as you began the other daye, by fayth must we come to it, and to fayth by prayer. But nowe I praye you good vncle vouchesafe to procede in oure principall matter.

¶ The. ii. Chapter.

Of the shorte vncertayne lyfe in extreme age or sickenes.

☞ *Anthony*.

COlin I haue bethought me somewhat vpon this matter since we were last together. And I fynde it, if we shoulde goe some waye to worke a thyng that would require many mo dayes to treate therof, than we shoulde happely fynde mete thereto in so fewe as my selfe wene that I haue nowe to liue, while euery time is not like with me, and among many paynfull, in whiche I loke euery daye to departe: my mendyng dayes come very seld, and are very shortly gone. For surely Colin I cannot lycken my lyfe more metely now than to the snuffe of a candle that burneth within ỳ candelstyckes nose. For as the snuffe some time burneth down so lowe, that who-

so

so loketh on it, would wene it were quite out, and yet sodeynly lifteth a flame halfe an inche aboue the nose, and geueth a preaty shorte lighte again, and thus plaieth diuers tymes, til at last ere it be looked for, out it goeth altogether: so haue I Cosin diuers such daies together, as euery day of them I loke euen for to dye: and yet haue I than after that some suche fewe daies againe as you see me now to haue your selfe, in which a man would wene that I might well continue, but I knowe my lingering not likely to last long, but oute wil my snuffe sodeynly some daye within a while, and therfore wil I with goddes helpe, seme I neuer so wel amended neuertheles recke euery day for my last: for thoughe that to the repressing of the bolde courage of blynde youth there is a very true prouerbe, ỹ as soone cometh a young shepes skin to the market as an olde, yet this difference there is at the least betwene them: that as the younge man maye happe some time to die soone, so ỹ olde mã can neuer liue long. And therefore Cosin, in our matter here leauig out many thinges ỹ I would els treate of, I shall for this time speake but of very fewe, howbeit if god hereafter send me moe such daies, thã wyl we when you luste farther talke of moe.

¶ The. iii. Chapter.

He deuideth tribulacion into three kindes, of whiche three the laste he passeth shortly ouer.

ALl maner of tribulacion Cosin that any man can haue, as faire as for this time cometh to my mynd, falleth vnder some one at ỹ least of these three kindes: either it is such as himselfe willingly taketh, or secondly, such as him selfe willingly suffereth, or finally, such as he cannot put from him. This thyrd kinde I purpose not much more to speake of now, for therof shal as for this time, suffise those thinges that we

we treated betwene vs this other daye: what kinde of tribulacion this is I am sure your selfe perceiue, for sickenes, imprisonment, losse of goodes, losse of frēdes or suche bodely harme as a man hath already caught, and can in no wise auoide, these thinges and such like, are ỹ third kind of tribulaciō that I speake of, which a man neither willingly taketh in the beginning, nor can thoughe he woulde put afterwarde away. Nowe thinke I, that as to the man ỹ lacketh witte and faith, no comforte can serue whatsoeuer counsaile be geuē, so to them that haue both, I haue as for this kind said in maner inough already, and considering that sucker it nedes he must while he can by no maner of meane put it from him, the very necessitie is halfe counsayle inough to take it in good worth, & beare it pacientlỹ, & rather of his pacience to take both ease & thanke, then by fretting and fumīg to encrease his present paine, and by murmure & grudge fal in farther daūger after by displeasig of god with his froward behaueour, & yet albeit that I thinke that ỹ which is saied suffiseth, yet here and there shall I in ỹ seconde kinde, shewe some such comfort as shall wel serue vnto this last kinde to.

The .iiii. Chapter.

The first kinde also will I shortly passe ouer to, for the tribulacion that a man willingly taketh himself which no mā putteth vpon him against his own wil, is you wote wel as I somewhat touched the last daye, such affliccion of the flesshe or expence of his goodes as a man taketh himselfe, or willingly bestoweth in punishmēt of his own sinne, and for deuocion to God. Now in this tribulacion nedeth he no mā to comfort him, for while no mā troubleth him but him selfe which feleth how farrefoorth he may conueniently beare, & of reason & good discrecion shal not passe that,

wherin

wherin if any doubte arise, counsayle neveth and not comforte. The courage that for goddes sake and hys soule helth kindleth his heart and enflameth it therto, shall by thesame grace that putte it in his minde, geue hym suche comforte and ioye therein, that the pleasure of hys soule shall passe the payne of hys body: yea and whyle he hath in hearte also some great heauines for hys synne, yet then he considereth the ioye that shall come of it, his soule shall not fayle to fele than that straūge case which my body felt once in a great feuer.

☞ Vincent. What straunge case was that vncle?

☞ Anthony. Forsoth Cosin, in this same bedde it is now more than .xv. yere a goe, I lay in a tercian & had passed I trowe, iii. or. iiii. fittes: but after fell there one fitte on me out of course, so straūge and so marueilouse, that I woulde in good faith haue thoughte it impossible. For I sodeinly felt my selfe veryly both hote and cold thorowout al my body, not in some part ỹ one, and in some parte the other, for that had been you wote wel no very straunge thing, to fele the head hote while the handes were a colde: but the selfe same partes I say so god my soule saue, I sensibly felt & right painfully to, al in one instaunt both hote and colde at once.

☞ Vincent. By my trouth vncle this was a wonderful thing, & such as I neuer heard happē any mā els in my daies: & fewe mē are there of whose mouthes I coulde haue beleued it. ☞ Anthony. Courteli Cosin paraduēture letteth you to saye ỹ you beleue it not yet of my mouth nether, & surely for feare of ỹ you should haue heard it of me nether, had there not an other thig happed me sone after. ☞ Vincent. I praye you what was that vncle?

☞ Anthony. Forsoth Cosin thys I asked a physicyon or twaine, that than loked vnto me howe this shoulde

be

shoulde be possible, and they twaine tolde me both that it coulde not be, but that I was fallen into some slombre, and dreamed that I felte it so.

☞ *Vincent.* This hap holde I, litle cause you to tell the tale the more boldelye.

☞ *Anthony.* No Cosin that is true loe, but than happed there another, that a young Gyrle here in this towne whome a kinsmā of hers had begon to teache physicke, tolde me that there was such a kynd of feuer in dede.

☞ *Vincent.* By our Lady vncle, saue for the credence of you, the tale woulde I not yet tell againe vpon that happe of the maide. For though I knowe her nowe for such, as I durst well beleue her, it might hap her very well at that time to lye, be cause she woulde you should take her for cunning.

Antony. Ye, but thā happed there yet an other hap theron Cosin, that a worke of Galien *de differencijs febrium*, is ready to be solde in ỳ bookesellers shoppes: In which workes she shewed me than ỳ Chapter where Galien saieth the same.

☞ *Vincent.* Mary vncle as you saye, that happe happed well, and that mayde had (as happe was) in that pointe more cunning than hadde both our physicions besides: and hath I wene at this daye in many poyntes moe.

☞ *Antony.* In fayth so wene I to: and that is wel wared on her, for she is very wyse and wel learned, and very verteous too. But see nowe what age is, loe, I haue beene so longe in my tale, that I haue almoste forgotten for what purpose I tolde it. Oh, now I remēber me loe, lykewyse I saye, as my self felt my body than both hoate & cold at once: so he that is contrite & heauy for his sinne, shal haue cause for to be, and shall in dede be bothe merye and sadde, and both twayne at

once.

once, and shal doe as I remember holy Saint Hierō biddeth: & doleas, & de dolore gaudeas. both be thou sorye sayth he, and be thou of thy sorowe ioyfull also.

And thus as I beganne to saye of comfort to be geuē vnto him that is in this trybulacion, that is to witte, in frutefull heauines and penance for his sinne, shal we none nede to geue other than onely to remembre and consider the goodnes of goddes excellent mercye wel that infinytely passeth the malyce of al mennes sinne, by which he is readye to receiue euerye man, and dyd spreade his armes abrode vpon the crosse, louinglye to enbrace all them that will come, and euen there accepted the theke at his last ende that turned not to god tyll he myght steale no longer, and yet maketh more feaste in heauen at one that from sinne turneth, than of .xcix. good men that sinned not at all. And therfore of that firste kynde will I make no longer tale.

The. v. Chapter.

An obiection concerning them that turne not to GOD tyll they come at the last cast.

Vincent.

I Dsoth Uncle, this is vnto that kinde comforte very great, and so great also, that it may make many a man bold to abide in his sinne, euen vnto his last ende, trusting to be thā saued as that theke was.

Anthony. Uerye sooth you saye Cosin, that some wretches are there such, that in suche wse abuse the greate goodnes of god, that the better that he is, the worse againe they be. But Cosin, thoughe there be more ioye made of his turning ꝑ frō the poynt of perdicion cometh to saluacīō, for pitie that god and his saintes al of the peryll of perishing that the man stoode in, yet he is not

not ſet in like ſtate in heauen as he ſhould haue been if he had lyued better before, excepte it ſo fall that he liue ſo well after, and dooe ſo much good that he therin outrun in the ſhorter time, thoſe good folke that yet dyd not ſo much in much lenger, as it proued in ỹ bleſſed apoſtle. Saint Paul, which of a perſecutor became an Apoſtle, and laſt of al came in vnto that office, and yet in the laboure of ſowynge that ſede of Chryſtes faythe, outranne all the remnaunte, ſo farre forthe that he letted not to ſaye of hym ſelfe. Ego plus omnibus cucurri, I haue runne more than all the remnaunte haue. But yet my Coſin, thoughe GOD I doubte not be ſo mercyfull vnto them, that at anye time in theyr lyfe turne and aſke his mercy and truſt therin, though it be at the laſte ende of a mannes lyfe and hireth him as well for heauen that cummeth to worke in hys Vineyarde towarde nyghte, at ſuche tyme as men leaue worke, if the tyme would ſerue as he hyreth hym that cummeth in the mornynge: yet maye there no man vpon the truſte of thys parable be boulde all hys lyfe to lye ſtyll in ſynne. For lette hym remembre that in Goddes vineyarde there goethe no man but hee that is called thyther. Nowe he that in hope to be called towarde nyght, wyll ſlepe oute the mornynge, and dryncke oute the daye, is full likelye to paſſe as nyghte vnſpoken to, and than ſhall he wyth ſhrewde reſte goe ſupperleſſe to bedde.

They tell of one that was wonte alwaye to ſaie that all the while he lyued he would dooe what he luſte: for thre woordes when hee dyed ſhoulde make all ſafe inoughe: but than ſo happed it, that longe ere he were oulde, hys horſe once ſtombled vpon a broken brydge, and as he laboured to recouer hym,

whē he ſawe it would not be, but downe into the cloud headlong nedes he ſhould: in a ſodaine kright he cried out in the falling, haue all to the deuyl: and there was he drowned with his thre wordes ere he died, wherof his hope hong al his wretched life. And therfore lette no mā ſinne in hope of grace, for grace cōmeth but at goddes wyl, and that minde may be the let that grace of a frutefull repenting ſhall neuer after be offred him, but that he eyther graceleſſe go lynger on careleſſe, or with a care fruiteleſſe, fall into diſpayre.

The. vi. Chapter.

An obiection of them that ſaye that tribulacion of penaunce nedeth not, but is a ſuperſticious foly.

Vincent.

Forſoth vncle in this point me thinketh you ſaye verye wel. But than are there some agayne that ſaye on the other ſide, that heauines of our ſinnes we ſhal nede none at al, but onely chaunge our purpoſe and intent to doe better, and for that which is paſſed take no thought at al. And as for faſting or other afflyccion of the body, they ſaye we ſhould not doe it, but onely to tame the fleſhe whan we fele it waxe wanton, and begin to rebel: for faſting they ſay, ſerueth to kepe the body in a temperaūce, but for to faſte for penaunce, or to doe any other good worke, almoſe dede and other, toward ſatiſfaccīō of our owne ſinne, this thing they call playne iniurye to the paſſion of Chriſt, by which onely are our ſinnes forgeuen freely without any recompence of our owne. And they that woulde dooe penaunce for theyr owne ſinnes, looke to be theyr own Chriſtes, and paye theyr owne raunſomes, & ſaue theyr ſoules them ſelfe. And with theſe reaſons in Saxonie, many caſt faſting of, & al other bodilye afflyccion, ſaue onely where nede requireth

quireth to bringe the bodye to temperance. For other good they ſay can it none doe to our ſelfe, & then to our neighboure can it doe none at all, & therefore they condemne it for ſuperſticious foly: now heauines of heart & wepig for our ſinnes, this they reckon ſhame almoſt and womanyſhe peuiſhnes, howebeit, thanked be God, they women waxe there nowe ſo mannyſhe, that they be not ſo peuiſhe nor ſo pore of ſpyte, but that they can ſinne on as men doe, and be neyther afrayde nor aſhamed, nor wepe for theyr ſinnes at al. And ſuerlye myne vncle, I haue merueled much the leſſe euer ſince that I heard the maner of theyr preachers there. For as you remembre when I was in Saxoni, theſe matters were in a maner but in a mãmering. nor Luther was not than wedde yet, nor religious men oute of theyr habyte, but ſuffered where thoſe that woulde be of the ſecte frely to preache what they would vnto the people. And forſoth I heard a religious mã there my ſelf, one that had been reputed and taken for very good, and which, as farre as ỹ folke perceyued, was of hys owne liuing ſomewhat auſter and ſharpe, but his preaching was wonderful, me thinke I heare him yet: his voice was loude and ſhryll, his learning leſſe thã meane: but where as his matter was muche parte againſt faſting & al affliccion for any penaunce which he called mennes inuencions, he cryed euer out vpon them to kepe well the lawes of Chriſte, let goe theyr pieuiſhe penaunce, & purpoſe thẽ to mend and ſeke nothing to ſaluacion but the death of Chriſt, for he is our iuſtyce, and he is our ſauior & our whole ſatiſfaccion for all our deadlye ſinnes, he did ful penaunce for vs all vpon his paynefull croſſe, he waſhed vs there all cleane wyth the water of his ſwete ſyde, and boughte

vs out of the deuils daunger with hys deare precious bloud. Leaue therfore, leaue I beseche you these inuẽcions of men, your foolishe lenton fastes and your peuishe penaunce, minyshe neuer Christes thanke, nor looke to saue your selfe, it is Christes death I tell you that must saue vs al: Chrystes deathe I tell you yet againe and not our own dedes: leaue your own fasting therefore, & leane to Christ alone good christẽ people for Christes deare bitter passion. Nowe so loude & so shryll he cried Christ in their eares, and so thicke he came forth wyth Christes bytter Passion, and that so bytterly spoken wyth the sweate dropping downe hys chekes, that I merueiled not though I sawe the poore women wepe, for he made my owne heere to stand vp vpon my headde, and wyth suche preaching were the people so brought in, that some fel to breake their fastes on ỹ fasting dayes, not of frailetie or of malice first, but almost of deuocion, lest they should take from Chryste the thanke of his bytter passion. But when they were a whyle noseled in that poynte fyrst, they could abide & endure after many thynges moe, wyth whych had he than begonne, they woulde haue pulled him downe.

☞ *Antony.* Colyn, GOD amende that mã what soeuer he be, and god kepe all good folke from suche maner of preachers: such one preacher muche more abuseth the name of Christe and his bitter Passion, than v. hũdreth halardars that in theyr idle busines sweare and forsweare them selfe by his holye bitter passion at dice. They carye the myndes of the people from the perceiuing of theyr crafte, by the continuall namynge of the name of Christ and crying hys passion so shryll into theyr eares, they forgeat ỹ the churche hath euer taught them that all our penaunce wythout Christes

Passion

passion were not worth a peáse, and they make the people wene ꝑ we would be saued by our own dedes without Chrystes death, where we cõfesse that his onely passion meriteth incomparably more for vs, than al our owne dedes doe: but hys pleasure is, that we shall also take payne our owne selfe wyth hym, and therfore he byddeth all that wyll be hys dyscyples take theyr crosses vpon theyr backes as he dyd, and wyth theyr crosses folowe hym: and where they saye that fastyng serueth but for temperaunce to tame the flesshe, and kepe it from wantonnes, I would in good fayth haue wente that Moyses had not bene so wylde, that for the taminge of his flesshe he should haue nede to faste whole .xl. dayes together.

No nor Hely neyther, nor yet our sauiour hym selfe which beganne, and the Apostles folowed, and all chrystendome haue kept the lenton .xl. dayes fast, that these folke cal nowe so foolishe. King Achas was not dyspoſed to be wãton in his flesshe, when he fasted and wente clothed in sacke cloth & all besprent wt asshes. Nor no more was in Niniue the king & al ꝑ Cytie, but they wayled & dyd paynefull penaunce for theyr sinne to procure god to pitie thẽ & withdraw his indignacõ. Anna that in her wydowhed abode so many yeares with fasting and praying in the temple tyl the byrth of Christ was not I wene, in her olde age so sore disposed to ꝑ wantones of her flesshe ꝑ she fasted al therefore. Nor. S. Paul ꝑ fasted so much, fasted not all therfore neyther. The scripture is full of places that proue the fasting not to be ꝑ inuencion of mã but ꝑ institucio of god, & that it hath many moe profytes than one. And that the fasting of one man maye dooe good to an other, our sauiour saieth hym selfe where he

ſheweth that ſome kynde of diuelles can not be by one man caſte out of an other Niſi in oratione & ieiunio, wythout prayer and faſting. And therfore I meruaile that they take this waye againſt faſting and other bodilye penance, and yet muche more I meruaile ỹ they miſlike the ſorowe and heauines and diſpleaſure of mynde ỹ a man ſhould take in forethinking of his ſynne. The Prophet ſayth. Sindite corda veſtra & non veſtimenta. Teare your heartes (he ſayeth) and not your clothes. And the Prophet Dauyd ſayeth. Cor contritum & humiliatum deus non deſpicies. A contrite heart and an humbled, that is to ſay, a heart broken, torne, and wyth tribulacion of heauines for his ſinnes layed alowe vnder foote, ſhalte thou not good Lord deſpyſe. He ſayeth alſo of hys owne contricion. Laboraui in gemitu meo lauabo per ſingulas noctes lectum meum lacrimis meis ſtratum meum rigabo. I haue laboured in my wailing, I ſhal euery nyght waſhe my bed with my teares, my couche wyl I water. But what ſhould I nede in this matter to laye forth one place or twayne. The ſcripture is full of thoſe places, by which it playnlye appereth that god looketh of duetie, not onely that we ſhoulde amende and be better in the time to come, but alſo be ſorye, and wepe, and bewayle our ſinnes cõmitted before, and all the olde holy Doctours be ful and whole of that mind that men muſt haue for theyr ſynnes, contricion and ſorowe in heart.

The. vii. Chapter.

¶ VVhat if a man can not vvepe, nor in hys heart be ſorye for his ſinnes?

☞ *Vincent.*

FOr ſothe vncle yet ſemeth me thys thynge ſomwhat a ſore ſentence, not for ỹ I thinke other wyſe, but that there is good cauſe and great, wherefore a man ſo ſhoulde, but for ỹ of

of trueth some man can not be sory and heauy for his sinne ỹ he hathe done, though he neuer so fayn would: but though he can be contẽt for gods sake to forbeare it from thencefoorth, yet for euery sinne that is passed, can he not onely not wepe, but some were happely so wanton, that when he happeth to remembre them, he can scantly forbeare to laughe. Nowe if contrycion & sorowe of hearte be so requisyte of necessitie to remission, many a man should stand as it semeth, in a very perylous case.

☞ *Anthony.* Many so shoulde in dede Colyn, and in dede many so do. And ỹ olde sayncte wryte very sore in this poynte: how be it, Misericordia domini super omnia opera eius The mercy of God is aboue all his workes, & he standeth bound to no cõmon rule, Et ipse cognouit figmentum suum & propitiatur infirmitatibus nostris. and he knoweth the frayeltye of this earthen vessel that is of his own makyng, and is mercifull, and hath pitye and compassyon vpon our feble infyrmyties, and shall not exacte of vs aboue ỹ thinge that we may dooe. But yet Colyn, he that fyndeth him selfe in that case, in that he is mynded to doe well hereafter, let him geue GOD thankes that he is no worse: but in that he can not be sory for his synne passed, let him be sory hardly that he is no better. And as. S. Jherom byddeth him that for his sinne soroweth in his harte, be glad and reioyse in his sorowe: so would I counsaile him that can not be sadde for his sinne, to be sory yet at ỹ leaste that he can not be sory. Beslydes this, though I woulde in no wyse any man should dyspayer, yet would I counsayle suche a man while that affeccio̅ lasteth, not to be to bolde of courage, but lyue in double feare. Fyrst, for it is a token, eyther of faynt fayth or of a dul dyligence, for suerly if we well beleue in God, and therwith depely consyder his high

maieſtye with the perell of our ſynne, and the greate goodnes of God alſo, eyther ſhoulde dreade make vs tremble and breake our ſtony heart, or loue ſhoulde for ſorow relent it into teares: Beſides this, ſyth I can ſcante beleue, but ſyth ſo lytle myſlykynge of our olde ſinne is an affeccion not very pure and cleane, & none vncleane thing ſhal enter into heauen, clenſed ſhal it be, & purifyed before that we come thether. And therfore woulde I farther aduiſe one in ỳ caſe, the coũſayle which maſter Gerſon geueth euery man, that ſyth the body and the ſoule together make the whole man the leſſe afflicciõ that he feleth in his ſoule, ỳ more payne in recompence: let him put vpon his bodye, and purge the ſpyrite by the affliccion of the fleſhe, and he that ſo dothe, I dare laye my lyfe, ſhall haue his harde hearte after relent into teares, and his ſoule in an wholſome heauines and heauenly gladnes to ſpeciallye if (whiche muſt be ioyned with euery good thinge) he ioyne fayth-ful prayer therewith. But Colin, as I tolde you ỳ other daye before: in theſe matters with theſe newe men wil I not diſpute, but ſuerli for mine owne parte I can not well holde with thẽ: for as myne owne poore wytte cã perceyue, ỳ holy ſcripture of GOD is very playne a-gaynſt them, & the whole corps of chriſtendom in euery chriſtẽ region. and ỳ very places in which they dwell thẽ ſelfe, haue euer vnto theyr owne dayes clearly be-leued agaynſte them, and all the old holy doctors haue euermore taughte agaynſt them, and al ỳ olde holy en-terpretors haue conſtrued the ſcripture agaynſt them. And therfore if theſe men haue nowe perceiued ſo late, that ỳ ſcripture hathe bene miſſe vnderſtandẽ all this while, and ỳ of all thoſe olde holy doctors no mã coulde vnderſtande it, than am I to olde at this age to begyn

to

to studye it nowe, and trust these menres cunnynge Cosyn, that dare I not in no wyse, syth I can not see nor perceiue no cause wherefore I should thinke that these men mighte not nowe in the vnderstandyng of scrypture. as well be deceiued them selfe, as they beare vs in hand ꝑ al those other haue bene all this while before: howbeit Cosyn, if it so be that they? waye be not wronge, but that they haue founde out so easy a waye to heauen as to take no thoughte but make mery, nor take no penaunce at all, but syt them downe & drynke well for our sauiours sake, set cocke a hope & fyll in al the cuppes at once, & thã let Christes passion paye for all the shot, I am not he ꝑ will enuye they? good happe, but surely counsayle dare I geue no man to aduenture that waye with them. But suche as feare lest ꝑ waye be not suer, & take vpon them willingly tribulaciõ of penance, what comforte they do take, and well maye take therin, ꝑ haue I somewhat tolde you alreadi. And sith these other folke sit so mery without such tribulacion, we nede to talke to thẽ you wotte wel of no suche maner comforte, and therfore of this kinde of trybulacion will I make an ende. The. viii. Chapter.

Of that kynde of tribulacion which though they not willingly take, yet they willingly suffer.

℟ Vincent.

VErely good Uncle so may you wel doe, for you haue brought it vnto verie good passe. And now I requier you to come to that other kynde, of which you purposed alwaye to treate laste.

☞ Anthony. That shall I Colin very gladli doe. The other kynde is this which I rehersed second, & sortyng out the other twayne, haue kept it for ꝑ laste.

This kynde of trybulacion is you wots well, of them that wyllingly suffer tribulacion, thoughe that

of theyr owne choyſe they toke it not at the fyrſte.

This kynde Colyn deuide we ſhall in to twayne. The fyrſt might we call temptacio̅, the ſecond perſecution. But here muſte you conſyder that I meane not euery kynde of perſecution, but ỹ kinde onely, whiche though the ſufferer woulde be lothe to fall in, yet wyll he rather abyde it and ſuffer it, than by the flitting fro̅ it, fall in ỹ dyſpleaſure of God, or leaue gods pleaſure vnprocured. Howebeit, if we co̅ſidre theſe two thinges wel, temptacio̅ & perſecucyon, we maye kinde ỹ eyther of them is incydent to ỹ other. For bothe by temptatio̅ the Deuyl perſecuteth vs, & by perſecucion the Deuyl alſo tempteth vs: and as perſecution is trybulacion to euery man, ſo is temptacion tribulacio̅ to a good man.

Now though the Deuyll our ſpyrituall enemy fight agaynſt man in bothe, yet this difference hathe the co̅mon temptacyon from the perſecucion, that temptacio̅ playn is as it were the fiendes trayn, & perſecutio̅ his open fight. And therfore will I now call all this kynd of trybulation here, by the name of temptacion, & that ſhall I deuide into two partes. The fyrſt ſhall I call the Deuilles traynes, the other his open fight.

The .ix. Chapter.

Fyrſt of temptacion ingenerall as it is common to bothe.

TO ſpeake of euery kinde of temptation particularly by it ſelfe, this were you wote well in maner an infinite thinge: for vnder that as I tolde you, fall perſecutions and all. And the Deuill hath of his open fight as many ſundry poyſoned dartes, he tempteth vs by the worlde, he tempteth vs by our owne fleſhe, he tempteth vs by pleaſure, he tempteth vs by payne, he tempteth vs by our foes, he tempteth vs by our owne frendes, and

and vnder colour of kynrede, he maketh many tymes our next frendes our moſt foes: for as our ſauior ſayth, Inimici hominis domeſtici eius. But in all maner of ſo diuers temptacions one maruelous comforte is this, ỹ with the moe we be tempted, ỹ gladder haue we cauſe to be. ffor. S. James ſayth, Omne gaudium exiſtimate fratres quum in temptaciones varias incideritis. Eſteme it and take it, ſayth he, my brethren for a thinge of all ioye, whan you fall into diuers and ſundri maner of temptacions: & no maruaile, for there is in this worlde ſette vp as it were a game of wreſtling, wherin the people of God come in on the one ſide, and on the other ſide come mighty ſtrongs wreſtlers and wily, that is to wete, the Deuylles, the curſed proud damned ſpirites: for it is not our fleſhe alone that we muſt wreſtle with, but with the deuyll too. Non eſt nobis colluctacio aduerſus carnem & ſanguinem, ſed aduerſus principes & poteſtates tenebrarum harum aduerſus ſpiritalia nequitie in celeſtibus. Our wreſtling is not here ſayth. S. Paule agaynſt fleſhe and blud, but agaynſt the Princes and Poteſtates of theſe darke regyons, agaynſt the ſpyrituall wycked ghoſtes of the ayre.

But as God (vnto them that on his parte geue his aduerſary the fall) hathe prepared a croune, ſo he that will not wreſtle ſhal none haue: for as. S. Paule ſaith, Nemo coronabitur niſi qui legittime certauerit. there ſhal no mā haue the crowne but he that doth his deuor therfore, according to the lawe of the game. And than as holy. S. Barnard ſayth: how couldeſt thou fight or wreſtle therfore, if there were no chalenger againſt thee, ỹ woulde prouoke the therto. And therfore maye it be a greate comforte as. S. James ſayth to euery mā that feleth himſelf chalenged & prouoked by tẽptacion, for therby perceyueth he that it commeth to his courſe to wreſtle, which

which ſhall be (but if he willingly wyll playe ỹ coward or the koole) ỹ matter of his eternall reward in heauē.

The.x. Chapter.

¶ A ſpecial comfort in all temptacion.

BVt nowe muſte this nedes be to man an inestimable comforte in all temptacion, if his fayth fayle him not, ỹ is to wit, ỹ he may be ſure that God is alway ready to geue him ſtrengthe agaynſt ỹ deuylles might, & wyſdō againſte ỹ deuilles traynes: for as the Prophet ſayth: Fortitudo mea et laus mea dominus factus eſt mihi in ſalutem. My ſtrength and my prayſe is our Lorde, he hathe bene my ſafegarder. And the ſcripture ſayth: Pete a deo ſapientiam et dabit tibi. Aſke wiſdō of God and he ſhall geue it thee: Vt poſſitis (as. S. Paule ſayth: deprehendere omnes artes, that you maye ſpye & perceyue all ỹ craftes. A greate cōforte maye this be in all kyndes of temptaciō, ỹ god hath ſo his hande vpō him that is willing to ſtande & will truſte in him, and call vpon him ỹ he hathe made him ſure by many faythfull promyſes in holy ſcripture, that eyther he ſhall not fall, or if he ſome tyme thorowe fayntnes of fayth ſtagger & happe to fall, yet if he call vpon God betymes, his fall ſhall be no ſore bruiſinge to him, but as the ſcripture ſayth: Iuſtus ſi ceciderit non collidetur quia dominus ſupponit manū. The iuſte mā though he fal ſhal not be bruiſed, for our lorde holdeth vnder his hande. The Prophete expreſſeth a playne cōforteable promiſe of God agaynſt all temptacion, where he ſaieth: Qui habitat in adiutorio altiſſimi, in protectione dei celi commorabitur. who ſo dwelleth in the helpe of the higheſt God, he ſhall abyde in ỹ protectiō or defence of ỹ God of heaueu. Who dwelleth nowe good Coſyn in the helpe of the highe God: ſuerly he ỹ thorowe a good faythe abideth in ỹ truſte & confydence of Gods helpe and

and neyther for lacke of that fayth and truste in his helpe.falleth desperate of all helpe,nor departeth from the hope of his helpe to seke him selfe helpe as I toulde you the other daye, of the flesshe, the worlde or the deuyll. Nowe he than ỹ by fast fayth and suer hope dwelleth in Goddes helpe and hangeth alwaye therupon, neuer fallinge from that hope,he shall, sayth the Prophet euer abyde and dwell in Goddes defence and protecpon,that is to saye,that whyle he fayleth not to beleue well and hope well,GOD wyll neuer fayle in all temptacion to defende him .For vnto suche a faythfull well hoping man the Prophet in the same psalme sayth farther: Scapulis suis obumbrabit tibi & sub pennis eius sperabis: with his shoulders shall he shadowe thee, and vnder his feathers shalt thou trust.

Lo, here hath euery faythfull man a sure promyse, that in ỹ feruent heate of temptacion or tribulacō(for as I haue sayde dyuers times before) they be in suche wyse coincydent, that euery trybulacion the Deuyll vseth for temptacion to bringe vs to impacience,and thereby to murmure, grudge & blasphemy, and euery kynde of temptacion is to a good man that fighteth agaynst it,and will not folowe it,a very paynfull tribulacion. In the feruent heate, I saye therfore,of euery temptacion,GOD gyueth the faythfull man that hopeth in him the shadowe of his holy shoulders whiche are brode and large suffycient to refrygerate and refreshe the man in that heate,and in euery trybulacion he putteth his shoulders for a defence betwene.
And than what weapon of the Deuyll maye gene vs any deadly wound, whyle that impenetrable pauyce of the shoulder of GOD standeth alwaye betwene? Than goeth the beaste farther and sayth vnto suche

a faythful

a kaythfull man, et ſub pennis eius ſperabis. Thy hope ſhall be vnder his feathers, ỳ is to wete, for the good hope thou haſte in his helpe. he will take the ſo nere him into his protecc̃yon, that as the henne, to kepe her younge chyckyns from the kyght, neſtleth them togather vnder her owne wynges, ſo fro the deuilles clawes, ỳ rauenouſe kyght of this darke ayre, ỳ God of heauen wyll gather his faithful truſtinge folke, nere vnto his owne ſydes, and ſet them in ſurety very well and warme vnder the couering of his owne heauenly winges. And of this defence and protection our ſauyor ſpake him ſelfe vnto the Jewes, as mention is made in the. xxiij. Chapter of. S. Math. to whome he ſaide in this wiſe, Hieruſalem Hieruſalem que occidis Prophetas & lapidas eos qui ad te miſſi ſunt, quoties volui congregare te ſicut gallina congregat Pullos ſuos & noluiſti, that is to ſaye, Hieruſalem Hieruſalem, that kylleſt ỳ Prophetes and ſtoneſt vnto deathe them that are ſent vnto the, how oft̃e woulde J haue gathered the together as ỳ henne gathereth her chyckens, and thou wouldeſt not.

Here are wordes Colyn Vincent, wordes of no litle comforte vnto euery chriſten man, by which we maye ſee, with how tender affeccyon G D of his greate goodnes longeth to gather vnder the protecci-on of his wynges, and howe often lyke a louynge henne he clocketh home vnto him, euen thoſe chickes of his, that wylfully walke abrode in the kyghtes danger, and will not come at his clockynge, but euer the more he clocketh for them, the farther they goe from him. And therfore can we not doubte if we will followe him & with kaythfull hope come runne vnto him, but that he ſhall in all matter of temptacion take vs nere vnto him and ſette vs euen vnder his wynges, and

and than are we ſafe, if we will tary there. For againſt our wil can there no power pul vs thence, nor hurt our ſoules there. Pone me (ſaith ỹ Prophet) iuxta te, & cuiuſuis manus pugnet contra me. Set me nere vnto the, & fight againſt me whoſe hand that wyl: and to ſhewe the great ſafegarde and ſuerty that we ſhall haue while we ſyt vnder his heauenlye feathers. The Prophet ſayth yet a great deale farther. Sub vmbra alarum tuarum exultabo. That is to wete, that we ſhall not onely (when we ſitte by hys ſwete ſyde vnder his heauēly wing) ſytte in ſafegard, but that we ſhall alſo vnder the couering of hys heauenly wynges, wyth greate exultacion reioyſe.

The .xi. chapter.

Of .iiii. kyndes of temptacions, and therein both the partes of that kinde of tribulacion that men vvillingly ſuffre, touched in tvvo vearſis of the Pſalter.

NOwe in the next vearſes folowing, ỹ Prophet bꝛiefly compꝛehendeth foure kyndes of temptacion, and therein al the tribulacīo that we ſhall nowe ſpeake of, and alſo ſome part of that which we haue ſpoken of befoꝛe, and therfoꝛe I ſhal peraduenture, except any farther thing fal in our way, wᵗ the treating of thoſe .ii. vearſes finiſhe & ende al our matter. The Prophet ſayth in ỹ pſalme Scuto circumdabit te veritas eius, non timebis a timore nocturno. A ſagitta volante in die a negotio perambulante in tenebris ab incurſu et demonio meridiano. The trueth of God ſhall compaſſe the aboute wyth a pauice, thou ſhalt not be afraid of the nightes feare, noꝛ of the arrowe flying in the daie, noꝛ of the buſines walking about in darkeneſſes, noꝛ of the incurſion oꝛ inuaſion of the deuill in the mydde daye.

Firſte Colin in theſe woꝛdes: The trouthe of GOD ſhall coumpaſſe the aboute wyth a pauice: The Pꝛophet foꝛ

phet for the cumforte of euery good man in al temptacion and in all tribulacion beside those other thinges that he saide before, that the shoulders of god shal shadowe them, and that also they should sytte vnder hys wynge, here sayeth he farther. The trouth of GOD shall compasse thee with a pauice, that is to witte, that as god hath faithfully promised to protecte and defend those that faithfully wyll dwel in the trust of his helpe, so wil he truely performe it, & thou ỹ such one art, wil ỹ trouth of his promise defend not wyth a litle rounde buckler that scant can couer ỹ head, but wyth a long large pauice that couereth all alonge the bodye, made as Sainte Barnard saieth, brode aboue with the godhead, and narowe beneath wyth the manhead, so ỹ this pauice is our sauiour Christe him selfe: and yet is this pauice not lyke other pauices of thys world, which are not made but in such wyse as while they defende one parte, the man may be wounded vpō another: but this pauice is such, that as the Prophet sayeth, it shall round aboute enclose and compasse the, so that thyne enemye shall hurte thy soule on no syde. For, Scuto (saith he) circundabit te veritas eius: wyth a pauice shall hys truethe enuirone and compasse the rounde aboute, and than continently folowyng, to the entent ỹ we should see ỹ it is not without necessite that the pauice of god should cūpasse vs about vpō euery syde. He sheweth in what wyse we be by the deuil with traynes and assaultes by viii. kyndes of tēptacions & tribulacions enuyroned on vpō euery side: against al which cumpasse of tēptacions and tribulactōs, that round cumpassing pauice of Goddes trueth, shall in suche wyse defende vs and kepe vs safe, that we shal nede to dreade none of them all.

The

The.xii. Chapter.

The firste kynde of the foure temptacions.

FYrste he sayeth: Non timebis a timore nocturno. Thou shalt not be afrayd of the feare of ỹ nighte. By the nyghte is there in scripture sometyme vnderstand trybulacion as appeareth in the.xxxiiii. Chapter of Job. Nouit enim deus opera eorum, idcirco inducet noctem. God hath knowē the wozkes of them, & therefoze shall he bzing nighte vpon them, that is to witte tribulacion foz theyr wyckednes: and well you wote, that the night is of the nature of it selfe verye discumfortable and full of feare. And therefoze by the nightes feare, here I vnderstande the tribulacion by vhych the deuill thozowe the sufferaunce of god, eyther by hym selfe oz other that are hys instrumentes, tempteth good folke to impacience as he did Job. But he that as the prophet sayth, dwelleth and continueth faythfully in the hope of goddes helpe, shall so be becleped in on euerye syde wyth the shielde oz pauice of god, that he shal haue no nede to be afrayde of such tribulacion that is here called the nightes feare. And it maye be also conuenientlye called the nightes feare foz two causes. The one, foz that many times ỹ cause of hys trybulacyō is vnto him that suffereth it, darke and vnknowen, and therin varyeth it, and dyffereth from that trybulacion by whych the deuill tempteth a man wyth open fyght and assaulte foz a knowen good thing frō which he would withdzawe him oz foz some knowen euill thing into which he would dziue him by foze of such persecucyō. An other cause foz which it is called ỹ nightes feare, may be foz ỹ ỹ night is so farre out of courage, & naturallye so casteth folke in feare, ỹ of euery thing wherof they perceiue any maner dzeade,

theyr

their fantasy doubleth theyr feare, and maketh them often wene that it were muche worse then in dede it is. The Prophet sayth in the psalter. Posuisti tenebras & facta est nox, in illa pertransibunt omnes bestie siluarum. Catuli leonum rugientes querentes a deo escam sibi Thou haste good lord set the darknes, and made was the night, and in the nighte walke al the beastes of the wood. The whelpes of the Lyons roaring and calling vnto GOD for theyr meate.

Nowe though that the Lyons whelpes walke aboute roaring in ỹ night and seke for theyr pray, yet can they not geat such meate as they woulde alway, but muste holde them selfe content wyth such as God suffereth to fall in theyr waye. And thoughe they be not ware therof, yet of god they aske it, and of hym they haue it. And thys maye be counforte to al good men in theyr night feare, in theyr darke tribulacion: that thoughe they fall into the clawes or the teethe of those Lyons whelpes, yet shall all that they can dooe not passe beyonde the bodye, which is but as the garmente of the soule. For the soule it selfe whiche is the substance of the mã, is so suerly fensed in rounde aboute wyth the shield or pauice of God, that as longe as he wyl abyde faythfully in adiutorio altissimi, in the hope of Godes helpe, the Lyons whelpes shall not be able to hurte it. For the greate Lyon hym selfe coulde neuer be suffered to goe farther in the trybulacion of Job, than God from tyme to tyme gaue hym leaue. And therfore the depe darkenes of the midnight maketh men ỹ stande out of fayth and out of good hope in God, to be in theyr tribulacion farre in the greater feare for lacke of the light of fayth wherby they might perceiue that the vttermoste of theyr peryl is a farre lesse thing than

than they take it for, but we be so wonte to set so much by oure body whiche we see and fele, and in the feding and fostring wherof we set our whole delight and our welth, and so litle, alas, and so seld we thinke vpon our soule because we cannot see that, but by spirituall vnderstanding, & moste specially by the eye of our faith (in the meditacio wherof, we bestowe, god wote, litle tyme) that the losse of our body we take for a sorer thyng and a greater tribulacion a greate deale than we doe the losse of our soule. And wheras our sauiour biddeth vs that we should not feare these lyons whelpes that can but kill our bodies, and whē that is done haue no farther thing in their power wherwith they can dooe vs harme, but biddeth vs stande in dreade of him, whiche when he hath slaine the body, is able thā beside to cast the soule into euerlasting fyer: we be so blinde in the darke nighte of tribulacion, for the lacke of full and fast belief of goddes worde, that whereas in the daye of prosperitie we very litle feare god for oure soule, oure nyghtes feare of aduersitie maketh vs verye sore to feare the Lion & his whelpes for dreade of losse of our body. And wheras. S. Paul in sūdry places sheweth vs that our body is but as the garment of the soule, yet the faintnes of our fayth to the Scripture of god maketh vs with the nightes feare of tribulacion more to dreade, not onely the losse of our body thā of our soule: that is to witte, of the clothing thā of the substaūce that is clothed therewith, but also of the verye outwarde goodes that serue for the clothing of the body, and much more foolishe are we in that darke nightes feare, than were he that coulde forgeat the sauing of hys bodye, for feare of losing his olde rayne beaten cloke that is but the couering of his gown or his coate. Now

consider farther yet, that the Prophete in the forere-membred wearses, sayeth not that in the night walks onely the Lions whelpes, but also, Omnes bestiæ siluarum all the beastes of the wood. Nowe wote you well, that if a man walke thorowe the wood in the nighte, many thynges maye make him afrayde, of which in the daye he woulde not be afrayde of a whit: for in the nyghte euery bushe (to him that wareth once afrayde) semeth a theefe. I remember that when I was a younge man, I was once in the warre with the king: than my master (God assoile his soule) and we were camped within the Turkes grounde, many a myle beyonde Belgrade, whiche woulde God were oures nowe as well as it was than: but so happed it, that in oure campe aboute midnighte there sodaynlye rose a rumoure and a skrye that the Turkes whole armye was secretely stealing vpon vs, wherwith oure whole hoste was warned to arme them in haste, and sette themselfe in aray to fighte, and than were scurers of ours that brought these sodayne tidinges, examyned more laisorly by the counsayle, what suretye or what likelyhode they had perceyued therein: of whom one shewed that by the glimuring of the moone he had espyed and perceiued and sene them hymselfe, comming on softely and soberly in a longe raunge all in a good ordre, not one farther foorth than the other in the forefrunte, but as euen as the threde, and in bredth farther than he coulde see in length. Hys fellowes beyng examined, saied that he was somewhat pricked foorth beefore them, and came so fast backe to tel it thē, ẏ they thought it rather time to make haste and geue warning to the campe, than to goe nerer vnto them, for they were not so farre of, but that they had yet themselfe somewhat

an

an vnperfecte ſyghte of them too: thus ſtoode we wat-
thyng all the remnaunte of the nyghte, euermoze
harkenyng when we ſhoulde heare them come with
huſhte, ſtande ſtyll, me thynke I heare a trampyng,
ſo that at laſte many of vs thoughte we heard them
oure ſelfe alſo. But when the daye was ſpzongen, and
that we ſawe no manne, oute was oure ſcurer ſente a-
gaine, and ſome of oure capitaines with him to ſhewe
them where aboute the place was, in whiche he per-
ceiued them: and when they came thyther, they found
that great fearefull armye of the Turkes ſo ſoberlye
commyng on, turned (God bethanked) into a fayre
longe hedge, ſtandyng euen ſtone ſtyll. And thus fa-
reth it in the nyghtes feare of trybulacyon, in whiche,
the deuill to beare down and ouerwhelme with dzeade
the faythfull hope that we ſhoulde haue in GOD,
caſteth in oure imagination muche moze feare than
cauſe. Foz whyle there walke in the nighte, not onely
the Lyons whelpes, but ouer that, all the beaſtes of
the wood, beſide the beaſtes that we heare roarig in the
darke nighte of tribulacion, and feare it foz a Lyon,
we ſometyme fynde well afterwarde in the daye, that
it was no Lyon at al, but a ſely rude roaring aſſe: & the
thyng ꝑ on the ſea ſemeth ſumtime a rocke, is in dede
nothing els but a miſt: howbeit, as ꝑ Prophet ſaith: He
that faythfully dwelleth in the hope of gods helpe, the
pauice of hys trouth ſhal ſo fence hym in roūd about,
that bee it an aſſe colte, oz a Lions whelpe, a rocke of
ſtone oz a miſt. Non timebit a timore nocturno, the nightes feare
therof ſhal he nothyng nede to dzeade at all.

The .xiii. Chapter.

Of puſillanimitie.

THerefore find I that in this nightes feare, one greate parte thereof is the fault of pusillanimitie, ỳ is to witte, feble, and faynte stomake, by whiche a man for fainte hearte, is afrayed where he nedeth not: by reaso where-of he flyeth often tymes for feare of that thing, of which if he fledde not, he shoulde take no harme: and some man dooeth some tyme by his fleing make his enemy bolde on him, which would if he fled not but durst abyde therby, geue ouer & flee from him. This fault of pusillanimitie maketh a manne in his tribulacion for fieble heart, firste impacient, and afterwarde often tymes driueth him by impacience into a contrarye affeccion, making frowardlye, stubburne and angry againste God, and thereby to fall into blasphemye, as dooe the damned soules in hell: this faulte of pusillanimitie and timerouse mynd, letteth a man also many times from ỳ doing of many good thinges, whiche (if he tooke a good stomake to him in the trust of Goddes helpe) he were well able to dooe, but the deuill casteth him in a cowardise, and maketh him take it for humilitie to thinke him selfe vnmete and vnable thereto, and therefore to leaue the good thing vndone, whereof G O D offereth hym occasyon and had made hym mete and conuenient thereto. But suche folke haue nede to lyfte vp theyr heartes and call vpon God, and by the counsayle of other good ghostly folke, caste awaye the cowardise of their owne conceite, whiche the nightes feare by the deuill hath framed in theyr fantasy, and loke in ỳ gospel vpō him which laid vp his talente, and lefte it vnoccupied, and therefore vtterly lost it, wyth a greate repproche of his pusillanymitie

mitie, by whiche he hadde wente he ſhoulde haue excuſed hym ſelfe in that he was afrayde to put it forth in vſe and occupye it, and all this feare commeth by the deuilles dryfte, wherein he taketh occaſion of the fayntnes of our good and ſure truſte in god, and therfore let vs faithfully dwel in ỹ good hope of hys helpe, and than ſhall the pauice of his trueth ſo compaſſe vs aboute, that of thys nyghtes feare we ſhall haue no feare at all.

The .xiiii. Chapter.

Of the doughter of puſillanimitie a ſcrupulous conſcience.

THys Puſillanimytie bryngeth forthe by the nyghtes feare, a verye tymerous daughter, a ſely wretched Gyrle and euer puling, that is called ſcrupuloſytie or a ſcrupulous conſcience. Thys gyrle is a metely good puſſell in a houſe, neuer idle, but euer occupied and buſy, but albeit ſhe haue a verye gentle mayſtres ỹ loueth her wel, & is well content wyth that ſhe doeth, or if it be not all well (as all can not be alwayes wel) content to pardon her as ſhe doeth other of her felowes, and ſo letteth her knowe that ſhe wyll: yet can this peuiſhe Gyrle neuer ceaſe whining and puling for feare leſte her mayſtres be alwaye angry wyth her, and ỹ ſhe ſhal ſhrewdly be ſhent. Were her maiſtres wene you lyke to be cõtent with this condicion? Naye verely, I knewe ſuch one my ſelfe whoſe mayſtres was a verye wyſe woman, and (whiche thing is in women, rare) verye mylde and alſo meeke, and liked verye well ſuche ſeruice as ſhe dyd her in her houſe, but this continuall dyſcomforta-

ble fashiō of hers she so much misliked, ꝙ she woulde sometyme saye. Eygh, what ayleth this gyrle. The elnisshe vrchyn weneth I were a deuill I trow: suerly if she did me .x. tymes better seruice thē she doeth, yet wyth this fantastical feare of hers, I woulde be loth to haue her in my house.

Thus fareth loe, the scrupulous persō, which frameth him selfe many tymes double the feare that he hathe cause, & many tymes a great feare where there is no cause at al, and of that whiche is in dede no sinne, maketh a veniall, and that ꝙ is no venial, imagineth to be deadlye: and yet for all that falleth in them, beyng namely such of theyr own nature, as no mā long liueth without, & thā he feareth that he be neuer ful confessed nor neuer full cōtryte, and than that his sinnes be neuer full forgeuen him, and than he confesseth and confesseth agayne, and cumbreth hym selfe and hys confessor both, and than euery prayer that he saieth, though he saye it as wel as the frayle infyrmitie of ꝙ man wyl suffer, yet is he not satisfied, but if he saye it agayne, and yet after that againe: and when he hath sayed one thyng thryse as litle is he satysfied wyth the laste as wyth the first, and than is his heart euermore in heauines, vnquiet, and in feare, full of doubt and dulnes, wythout comforte or spyrytuall consolacion.

Wyth this nyghtes feare, the deuill sore troubleth the minde of many a ryghte good man, & that doeth he to bring him to some great incōuenience, for he wil if he can, drue hym so much to the fearefull mindinge of goddes rigorous Justice, ꝙ he wyll kepe hym from the cumfortable remembraunce of goddes greate mercy, and so make him doe all his good workes wearilye, and wythout consolacion and quicknes.

Moreouer

Moreouer, he maketh hym take for ſinne, ſome thinge that is none, and for deadly, ſome ſuch as are but venyall, to the entent that when he ſhall fall in them, he ſhal by reaſō of his ſcruple ſinne, where elis he ſhould not, or ſinne deadly (whyle his conſcience in the dede doing ſo gaue him) where els in dede he had but offended venyally. Yea & farther the deuil lōgeth to make all his good workes and ſpirituall exercyſe ſo painfull and and ſo tedious vnto him, that wyth ſome other ſubtyll ſuggeſtion or falſe wyly doctryne of a falſe ſpirituall libertie, he ſhoulde for the falſe eaſe & pleaſure that he ſhoulde ſodeinly finde therin, be eaſily conueied from that euill fault into a muche worſe, & haue his cōſcience as wide & as large after, as euer it was narrowe and ſtrayte before. For better is yet of trueth, a conſcience a lytle to ſtrayte, then a greate deale to large. My mother had, whē I was a litle boye, a good olde womā yͭ toke hede to her childrē they called her mother Maude. I trowe you haue heard of her.

¶ Vincent. Yea, yea, verye much.

¶ Anthony She was wonte when ſhe ſate by the fyre wͭ vs, to tel vs yͭ were childzen many chyldyſhe tales. But as Plinius ſayth, yͭ there is no boke lightly ſo badde, but that ſome good thing a man may pyke out therof: ſo thinke I there is no tale ſo fooliſhe, but yͭ yet in one matter or other, to ſome purpoſe it may hap to ſerue. For I remembre me, yͭ amonge other of her fonde chyldyſhe tales, ſhe tolde vs one that the Aſſe and the woulfe came on a tyme to cōfeſſion to the fore. The poore Aſſe came to ſhryft in yͭ ſhroftide, a daye or two before Aſhewednesdaye, but yͭ woulfe would not come to cōfeſſiō vntil he ſaw firſt ꝑalme Sonday paſt, & thā ſoded yet for the farder vntyll good Frydaye came.

The Fore asked the Asse before he beganne Benedicite. wherefore he came to confession so soone before lente began. The poore beast answered hym againe: for feare of deadly sinne, and for feare he shoulde lese his part of any of those prayers that the priest in the clensinge dayes prayeth, for them that are confessed alreadye. Than in his shryfte he had a meruelous great grudge in his inwarde conscyence, that he had one daye geuē hys maister a cause of angre, in that, ꝑ with hys rude roaring before hys maister arose, he had awaked hym out of hys slepe, and bereued hym of his reste. The fore for ꝑ fault lyke a good dyscrete cōfessor, charged him to doe so no more, but lye still & slepe lyke a good sonne him selfe tyll hys mayster were vp, and readye to goe to worke, and so shoulde he be sure that he should not wake him no more.

To tel you al the poore Asses confessiō, it were a long worke: for euery thing that he dyd was deadly synne wyth him, the poore soule was so scrupulous.

But his wise wyly cōfessor accoumpted thē for trifles, as they were in dede, and sware afterwarde vnto the bageard that he was so weary to syt so long and heare him, that sauing for the maner sake, he had leuer haue sytten all the whyle at breakefaste wyth a good fatte goose. But when it came to the penaunce geuing, the fore found that the most waighty sinne in al his shrift, was glotonye, and therefore he discretly gaue hym in penaunce, that he shoulde neuer for gredines of hys owne meate doe anye other beast anye harme or hinderaunce, and then eate hys meate, and studye for no more.

Nowe, as good mother Maude tolde vs, when the Woulfe came to confession to father Raynarde

(for

(for that was, she said, the fores name) vpon good fry-daye, his confessor shooke his greate payer of beades vpon him, almoste as bigge as bowles, and asked hym wherefore he came so late: Forsoth father Raynarde quod the woulfe, I muste nedes tell you the truth, I come you wote well therefore. I durst come no sooner for feare lest you woulde for my glotonye haue geuen me in penaunce to fast some parte of thys lent. Naye naye, quod father fore, I am not so vnreasonable, for I fast none of it my selfe. For I may say to the sonne betweene vs twayne here in confession, it is no commaundement of god this fasting, but an inuention of man, The prestes make folke faste and put them to payne aboute the moone shyne in the water, and doe but make folke fooles, but they shal make me no such foole I warraunte thee sonne. For I eate flesshe all this lent my self: howbeit, because I wil not be in dede occasion of slaunder, I therefore eate it secretlye in my chãber out of sight of al such foolishe brethren, as for theyr weake scrupulous conscience would ware offended wythall, and so woulde I counsayle you to doe. Forsoth father Fore quod the woulfe, and so I thanke god I doe as nere as I can, for when I goe to my meate, I take none other cõpany wyth me, but such sure brethren as are of my owne nature, whose cõsciences are not weake I warraunt you, but theyr stomake as strong as myne. Wel thã, no force quod father fore. But when he heard after by hys confessiõ ẏ he was so great a rauenor ẏ he deuoured & spent somtyme so muche vytaile at one meale, as the pryce therof woulde finde some poore man wyth hys wyfe and his children almost al ẏ wieke, than he prudently reproued ẏ poynte in hym, and preached hym a processe

of his

of his owne temperaunce, which neuer vsed as he said to passe vpon him selfe the valure of. vi. d. at a meale, no no; yet so much neither. For when I bring home a Gose, quod he, not out of ỹ poulters shoppe where folke fynde them out of they; feathers ready plucked, and se which is the fattest, & yet for. vi. d. by & chose the best: but out of the housewifes house at the first hand, whych maye somwhat better cheape afforde them you wote wel than the poulter maye, nor yet can not be suffered to se them plucked and stande and chose thē by daye, but am fayne by night to take aduenture, and when I come home, am fayne to doo the laboure my selfe & plucke her. Yet for all this, though it be but leane, & I wene not well worth a grote, serueth it me somtime for all that both dinner and supper to. And therfore, as for that you liue of rauen, therin can I finde no fault: you haue vsed it so longe, that I thinke you can dooe none, other, and therefore were it folye to forbydde it you, and to saye the trueth against good conscience to, For lyue you must I wote wel, and other craft can you none, and therfore as reason is, must you lyue by that. But yet you wote well, to much is to much, & measure is a merye meane, whiche I perceyue by your shrifte you haue neuer vsed to kepe, and therfore suerly this shall be your penance: that you shal al this yere neuer passe vpon your selfe the price of. vi. d. at a meale, as nere as your conscyence can gesse the pryce.

Their shrifte haue I shewed you as mother Maude shewed it vs. But nowe serueth for our matter the cōscience of them bothe, in the true perfourminge of they; penaunce. The poore Asse after hys shrifte, whē he wared an hungred, sawe a sowe lye wyth her pigges well lapped in newe strawe, and neare he drewe

and

and thought to haue eaten of the strawe, but anon his scrupulous cõscience begã therein to grudge him, for while his penaunce was for gredines of his meate, he should doe none other bodye no harme, he thought he might not eate one strawe: lest for lacke of that strawe, some of those pigges mighte happe to dye for colde: so helde he still his hungre tyll one brought hym meate. But whẽ he should fal therto, then fel he yet in a farre farther scruple, for then it came in hys mynde that he should yet breake hys penaunce if he should eate any of ẏ either, syth he was cõmaũded by his ghostly father that he shoulde not for his owne meate hynder any other beaste, for he thoughte that if he eate not that meate, some other beast might happe to haue it, and so shoulde he by the eatyng of it, paraduenture hynder some other, and thus stode he styll fasting, tyl when he tolde the cause, his ghostly father came and enformed hym better, and then he caste of that scruple, and fell manerly to his meate, and was a right honest Asse many a fayre daye after.

The woulfe nowe comming frõ shrift, cleane soyled from his sinnes, went about to doe, as a shrewde wyfe once tolde her husbande that she would doe when she came from shrifte. Be mery man, quod she nowe, for this daye I thanke God was I well shryuen, and I purpose nowe therfore to leaue of al mine olde shrewdnes and begin euen afreshe.

Vincent. Ah, well vncle, can you reporte her so: that worde harde I her speake, but she saide it in sporte to make her good mã laughe.

Antony. In dede it semed she spake it halfe in sporte, for that she sayde she woulde caste awaye all her olde shrewdnes: therein I trowe she sported: but in

that

that she sayde she woulde begynne it all afresshe, her husbande found that good earnest.

☞ *Vincent.* Wel, I shal shewe her I warrant you what you saye.

☞ *Antony.* Than wyll you make me make my worde good: but what soeuer she did, at leastwise so fared now this woulfe, which had cast out all hys olde rauen in confession, and than hungre pricked him forward, that (as the shrewde wyfe sayed) he dyd in dede begynne al afresshe. But yet the pricke of conscience withdrewe and heldehym backe because he woulde not forbreaking of his penaũce, take any praye for his meale tide that should passe ỹ price of .vi.ď. It happed him thã as he walked prolling for his geare about, he came where a mã had in fewe daies before, cast of two olde, leane, & lame horses, so sycke, that no flesshe was there almoste leaft on them, and the one when the woulfe came by, could scant stande vpon his legges, and the other alreadye dead, and hys skynne rypped of and caryed away. And as he loked vpon thẽ, sodeinly he was first aboute to fede vpon them, and whette hys teethe on theyr bones, but as he looked aslyde, he spied a fayre cowe in a close walking wyth her younge calfe by her syde: and as soone as he sawe them, hys conscience began to grudge hym againste bothe those two horses, and than he syghed & said vnto him selfe. Alas wicked wretch that I am, I had almost broken my penaunce ere I was ware, for yonder dead horse, because I neuer sawe no dead horse solde in the market, and I shoulde euen dye therfore by the waye that my sinfull soule shal to, I can not deuise what price I should set vpon him, but in my conscience I set him farre aboue

vi.ď.

vi.ō. & therfore I dare not medle w̄ him. Now thā is yōder quicke horse of likelihode worth a great deale of money, for horse be deare in this coūtrey, specially such softe aumblers, for I see by his pace he trotteth not, nor can scāt shift a foote, & therfore I may not meddle with him, for he very farre passeth my vi.ō. but kine, this countrey here hath inough, but noney haue they very litle: & therfore considering the plenty of ỹ kyne, and the scarcitie of the money, as for yonder peuishe cowe semeth vnto me in my conscience worth, not past a grote, and she be worth so much. Nowe than as for her calfe, is not so much as she by halfe, and therefore, whyle the cowe is in my conscience worth but foure pence, my conscience cannot serue me for sinne of my soule to prayse her calfe aboue two pence, and so passe they not. vi.ō. betwene them both, and therefore them twayne may I wel eate at this one meale, & breake not my penaunce at all. and so thereupon he dyd without any scruple of cōscience. If such beastes could speake nowe, as mother Maude sayd they could than, some of them would, I wene, tel a tale almost as wyse as this: wherin saue for the mintshing of old mother Maudes tale, els would a shorter processe haue serued: but yet as peuishe as the parable is, in this it serueth for oure purpose, that the nightes feare of a conscience somewhat scrupulouse, though it be painfull and troublous to him that hath it, lyke as this poore asse had here, is lesse harme yet, than a conscience ouerlarge, or suche as for his own fantasie the man lust to frame himself, now drawing it narrowe, now stretching it in breadth, after the maner of a cheuerel pointe, to serue on euery syde for hys owne commoditie, as did here the wylye woulfe: but suche folke are out of tribulacion, and cō-

forte

forte nede they none, and therfore are they out of our matter: but those that are in the nightes feare of their owne scrupulous conscience, lette them be well ware as I sayed, that the deuill, for wearines of the one, drawe them not into the other: and whyle he woulde flee from Scylla, dryue him into Charibdis. He muste dooe as doth a shippe that shoulde come into a hauen, in ỹ mouth wherof lie secret rockes vnder ỹ water on both sides, if he be by misshappe entred in among thē that are on the one syde, and cannot tell how to geat oute, he must geat a substauntiall cunning pilote that so can conduce hym from the rockes on that syde that yet he bryng him not into those that are on the other syde, but can guide hym in the midde way: let them I saye that are therfore in the troublouse feare of theyr owon scrupulous conscience, submitte the rule of their owne conscience, to the counsayle of some other good man, whiche after the varietie and the nature of the scrupulous, may temper his aduise: yea although a mā be very well learned him selfe, yet let hym in this case learne the custome vsed among phisicions: for be one of them neuer so cunning, yet in his owne disease and sickenes, he neuer vseth to trust al to himselfe, but sendeth for suche of his felowes, as he knoweth mete, and putteth himselfe in their handes for many considerations, wherof they assigne the causes, and one of the causes is feare, wherof vpon some tokens he may cōceyue in hys owon passion, a great deale more then nedeth: & that were good for his health, that for the time he knewe no suche thyng at all. I knewe once in thys towne, one of the most cunning men in that facultie, and the beste experte, and therwith the moste famous to, and he that the greatest cures did vpon other men,

and

and yet when he was him ſelfe once very ſore ſicke, I heard his fellowes that than loked vnto hym, of all whiche, euery one wouſde in their owne diſeaſe, haue vſed his helpe before any other men, wiſhe yet that for the tyme of hys owne ſickenes, being ſo ſore as it was, he had knowen no phiſicke at all, he toke ſo great hede vnto euery ſuſpicious token, and feared ſo farre the worſte, that his feare did him ſome tyme muche more harme thā the ſyckenes gaue him cauſe. And therfore as I ſay, whoſo hath ſuch a trouble of his ſcrupulouſe conſcience, lette him for a while forbeare the iudgemēt of hymſelfe, and folowe the counſayle of ſome other whom he knoweth for well learned and verteous, and ſpecially in the place of confeſſion, for there is god ſpecially preſent with his grace, aſſiſting his holy Sacramente, and lette hym not doubte to acquiet hys mynde and folowe that he there is biddden, and thinke for a whyle leſſe of the feare of Goddes iuſtice, and be more mery in the remembraunce of hys mercye, and perſeuer in prayer for grace, and abyde and dwell kaythfully in the ſure hope of his helpe, and than ſhal he find without any doubte, that the pauyce of Goddes trouth ſhall, as the Prophet ſaith, ſo compaſſe him about, that he ſhal not nede to dreade this nightes feare of ſcrupuloſitie, but ſhall haue afterwarde his conſcience ſtablyſhed in good quiet and reſt.

The. xv. Chpter.

An other kynd of the nightes feare, an other doughter of puſillanimitie, that is to vvete, that horrible temptacion by vvhiche ſome folke are tempted to kill and deſtroye themſelfe.

Vincent.

VErelye good Uncle, you haue in my mynde, well declared theſe kyndes of the nights feare.

Antony. Surely Colin, but yet are there many moe

moe than I can eyther remembre or find: howbeit, one yet commeth to my minde now, of which I before no thing thought, and which is yet in mine opinion, of all the other feares the most horrible: that is to witte Colin, where the deuill tempteth a man to kil and destroy hymselfe.

☞ Vincent. Undoubtedly this kinde of tribulacion is meruelouse and straunge, and the temptacio is of such a sorte, that some men haue opinion that suche as fall once in that fantasye, can neuer after ful caste it of.

☞ Anthony. Yes, yes Colin, many a hundreth, and els god forbid: but the thing that maketh men so say, is because that of those which finally doe destroy themself, there is muche speache and much wondering, as it is well worthy, but many a good man, and many a good womā hath sometyme, yea diuers yeres eche after other, continually be tempted therto, & yet haue by grace and good counsaile, well and verteously withstand it, and bene in conclusiō clerely delyuered of it, and their tribulacion nothyng knowen abrode, and therfore nothing talked of: but surely Colin, an horrible sore trouble it is to any man or woman that the deuill tempteth therewith: many haue I heard of, and with some haue I talked my selfe, that haue been sore encombred with that temptacion, and marked haue I not a litle the maner of them.

☞ vincent. I require you good vncle, shewe me somewhat of suche thinges as you perceiue therin, for fyrst where you call this kinde of temptacion the doughter of pusillanimitie, and therby so nere of sibbe vnto the nightes feare, me thinketh on the other side, that it is rather a thyng that commeth of a greate courage and boldnes, whan they dare their owne handes put them selfe

ſelfe to death, from which we ſee almoſte euery man ſhrynke and flee, as that many ſuche as we knowe by good proofe and playne experyence for men of greate hearte and of an excedyng hardie courage.

Anthony. I ſayde Colyn Vyncent, of that puſillanymytie cometh this temptacion, and very trueth it is. ỹ in dede it ſo doeth, but yet I meynt it not that of onely faynt hearte and feare it cometh and groweth alwaye, for the deuil tempteth ſundry folkes by ſundry wayes: but the cauſe wherfore I ſpake of none other kynde of temptacion, than of onely that whiche is the daughter that the deuyll begetteth vpon puſyllanimitie, was for that, that thoſe other kyndes of that temptacō fall not vnder the nature of tribulacō and feare, and therfore fal they farre out of our matter here, and are ſuche tēptacions as onely nede counſayle, and not coumforte or conſolacion, for that the perſones therwith tempted, be with that kynde of temptacion not troubled in theyr mynde, but verely well content, both in tempting and folowinge: for ſome hathe there bene Colin ſuche, that they haue be tēpted therto by meane of a foliſhe pryde, & ſome by ỹ meane of anger, without any dreade at al, & very glad therto, to this I ſaye not naye. But where as you wene that none fal therto by feare, but that they haue all a ſtronge mightye ſtomake, that ſhall you ſee the contrarye, & that peraduenture in thoſe of whom you woulde wene the ſtomake moſt ſtronge, and theyr hearte and courage moſt hardye.

Vincent. Yet is it matuayle Uncle to me ỹ it ſhoulde be as you ſaye it is, that this temptacion is vnto them that doe it for pryde or for angre, no trybulacion, nor ỹ they ſhoulde nede in ſo greate a dyſtreſſe & peryl bothe of bodye and ſcule to be loſte, no maner of good ghoſtly

comforte at al, ☙ Anthony. Let vs therfore Cosin, cõsyder a sample or two, for therby shal we the better perceiue it. There was here in Buda in king Ladislaus dayes, a good pore honeste mans wyfe: this womã was so frendysshe, that the Deuill perceyuinge her nature, put her in the mynde that she shoulde anger her husbande so sore, that she might geue him an occasion to kyll her, rather than he shoulde be hanged for her.

☙ Vincent. This was a strange temptacion in dede: what the Deuill shoulde she be the better than?

☙ Anthony. Nothinge, but that it eased her shrewde stomake before, to thinke that her husband shoulde be hanged after. And peraduenture if you loke about the worlde and consyder it well, you shall fynde moe suche stomakes thã a fewe. Haue you neuer heard no furious bodye saye playnly, that to see some suche man haue a myschyefe, he woulde with good will be content to lye as longe in hell as God lyueth in heauen?

☙ Vincent. Forsothe and some suche haue I heard.

☞ Anthony. This minde of his was not muche lesse mad then hers, but rather happely ỹ more mad of ỹ twayn, for the womã peraduenture dyd not cast so farre perfectly therin. But to tell you nowe to what good passe her charytable purpose came: as her husbande (the man was a carpenter) stode hewynge with his chyppe axe vpõ a piece of timbre, she beganne after her olde guise, so to reuile him, that the man waxed wrothe at last, and bade her get her in or he woulde laye ỹ helue of his axe aboute her back, & saied also, that it were lytle synne euen with that axe head to choppe of that vnhappye head of hers, that caryed suche an vngraciouse tounge therin. At that worde the Deuyll toke his tyme, and whetted her tounge agaynst her teeth, and whẽ it was

well

well ſharped, ſhe ſware vnto him in very fierce anger. By ỹ maſſe horeſō huſbande I woulde thou wouldeſt, here lyeth my head loe, (& therwith down ſhe layed her head vpon the ſame tymbre legge) if thou ſmyte it not of, I beſhrewe thy horeſons hearte. With ỹ, lykewyſe as the Deuyll ſtode at her elbowe, ſo ſtode (as I hearde ſaye) his good aungell at his, and gaue him ghoſtly courage, and bade him be bolde and doe it. And ſo the good man vp with his chyppe axe, & at a choppe chopped of her head in dede. There were ſtandynge other folke by, which had a good ſporte to heare her chide, but litle they loked for this chaunce tyll it was doone ere they coulde let it: they ſaied they heard her tounge bable in her head, and call horeſon, horeſon, twyſe after the head was frō the bodye. At leaſte wyſe, afterwarde vnto the kynge, thus they reported all, except only one, & that was a woman, and ſhe ſaied that ſhe hearde it not.

☞ *Vincent.* For ſothe this was a wonderfull worke, what became vncle of the man?

☞ *Anthony.* The kynge gaue him his pardon.

☞ *Vincent.* Verely he might in concience doe no leſſe.

☞ *Anthony.* But than was it farther at nother poynte, ỹ there ſhoulde haue been a ſtatute made, ỹ in ſuche caſe, there ſhould neuer after pardō be graunted, but ỹ truth beynge able to be proued, no huſband ſhoulde nede any pardō, but ſhoulde haue leaue by the lawe to folowe the ſample of the carpenter and doe the ſame. ☙ *Vincent.* Howe happed it vncle, ỹ ỹ good lawe was lefte vnmade?

☙ *Antony.* Howe happed it? as it happeth Colin, ỹ many mo be left vnmade as well as it, and within a lytle as good as it to, bothe here & in other countreyes, & ſome tyme ſome worſe made in theyr ſtede. But as they ſaie, ỹ let of ỹ law was ỹ Quenes grace, god forgeue her ſoule:

it was ỹ greatest thinge I wene good Ladye that she had to answere for when she dyed, for surely saue for ỹ one thinge, she was a full blessed woman. But letting now that lawe passe, this temptaciō in procuringe her owne death was vnto this carpenters wyfe no tribulaciō at all, as farre as euer men coulde perceyue: for it lyked her well to thinke theron, and she euen longed therfore. And therfore, if she had before tolde you or me her mynde, and that she woulde bringe it so fayne to passe, we coulde haue had no occacion to comforte her as one that were in tribulacion, but mary counsayle her (as I tolde you before) we well might, to refrayne and amende that deuelyshe mynde of hirs.

☞ Vincent. Verely that is trueth, but suche as are well wylling to doe any purpose that is so shamefull, wyll neuer tell their minde to no bodye for very shame.

☞ Antony. Some will not in dede, & yet are their some agayn, that be their entent neuer so shamefull, fynde some yet, whome their hearte serueth them to make of their counsayle therin. Some of my folke here can tel you, that no longer ago than euen yesterdaye, one that came out of Vienna shewed vs amonge other talking, that a riche widowe (but I forgot to aske him where it happed) hauing all her lyfe an high proude minde and a fell, as those two verteues are wonte alway to kepe cōpany together, was at debate with an other neighbour of hers in the towne, & on a time she made of her counsayle a poore neighbour of hers, whō she thought for money, she might enduce to folowe her mynde: with him secretly she brake, and offred him .x. Ducattes for his labour to doe so muche for her. as come in a morninge early to her house, & with an axe, vnknowen, prpuelye to stryke of her head: and when he had so

doone

done, than conuaye the blody axe, into the house of him with whom she was at debate, in some suche maner of wyse, as it might be thought that he had murdered her of malyce, & than she thought she shoulde be taken for a martyr. And yet had she farther deuysed, ỹ an other sūme of money should after be sent to Rome, and that there should be meanes made to ỹ Pope, that she might in all hast be canonyzed. This poore man promysed, but entended not to perfourme it, howebeit, when he deferred it, she prouyded ỹ axe her selfe, and he appoynted with her the morning when he shoulde come. But thā sette he suche other folke, as he would shoulde knowe her frantique fantasie, in such place appoynted as they might wel heare her and him talke together. And after that he had talked with her therof what he woulde, so muche as he thought was ynoughe, he made her lye downe, & toke vp the axe in his one hand, & with the other hande he felte the edge, and founde a faulte that it was not sharpe, and that therfore he woulde in no wise doe it, tyll that he had ground it sharper, he coulde not els he sayed for pietye, it would put her to so muche payne, & so full sore agaynst her wyll, for that tyme she kept her head styll: But because she woulde not suffer any moe to deceyue her so and fode her forthe with delayes, ere it was very long after, she hanged her selfe with her owne handes.

☞ *Vincent.* Forsoothe here was a tragycall story, wherof I neuer heard the lyke.

☞ *Antony.* Forsoothe the partye that tolde it me, sware that he knewe it for a trueth. And hym selfe is I promyse you suche, as I reckon for ryght honest, & of substancyall trueth. Nowe here she letted not as shamefull a mind as she had, to make one of her counsaile yet,

and yet as I remembre an other to, whom she trusted with the money that shoulde procure her canonyzacyō. And here I wote well that her temptacion came not of feare, but of high malyce & pryde. But than was she so glad in the pleasant deuise therof, ỹ as I shewed you, she toke it for no tribulacion, but for a maruelous mery mortall temptacion. And therfore, comfortinge of her coulde haue no place: but if men should any thing geue her toward her helpe, it must haue bene (as I tolde you) good counsayle: and therfore as I sayde, this kynde of temptacion to a mannes owne destrucciō which requireth counsayle, & is out of trybulacion, was out of our matter, that is to wete of comforte in trybulacion.

The .xvi. Chapter.

Of him that were moued to kyll him selfe by illusion of the Deuill, which he reckoned for a reuelacion.

BUt lest you might reiecte both those samples, weninge they were but fayned tales, I shal but put you in remembraunce of one, which I reckō your selfe haue read in ỹ collacions of Cassianus: & if you haue not, there maye you soone fynde it, for my selfe haue halfe forgotten the thinge, it is so longe since I read it: but thus muche I remembre, ỹ he telleth of one there ỹ was all his dayes a very holy mā in his liuing, & amonge ỹ other vertuous monkes & Anchres ỹ lyued in wyldernes, was maruelously muche esteemed, sauing that some were not all out of feare of him, lest his reuelacions, wherof he tolde many by him selfe, woulde proue illusions of the deuyll and so proued it after in dede: for the man was by the deuylles subtyll suggestions brought into suche an high spirytuall pryde that in conclusion ỹ deuyll brought him to that horrible poynte that he made him to kyll him selfe, & as farre as my mynde geueth me nowe, without newe

sight

ſight of ỹ boke, be brought him to it by this perſwaſiõ, that he made him beleue it was gods will he ſhoulde ſo doe, & ỹ thereby ſhould he goe ſtrayght to heauen. And than if it were by that perſwaſion with which he tocke very greate comforte in his owne mynde him ſelfe, was it then as I ſayde out of our caſe here, and neded not comforte, but counſayle agaynſte geuing credence to ỹ deuelles perſwaſyon. But mary if he made him fyrſte perceyue howe he had been deluded, & thã tempted him to his owne death by ſhame & dyſpayre, than was it in our matter loe, for thã was his temptacion fallen down from pryde to puſyllanimitie, & was waxen that kynde of the nightes feare ỹ I ſpake of, wherin a good parte of the counſayle ỹ were to be geuen him, ſhoulde haue nede to ſtand in good comfortyng, for than was he brought to ryght fore tribulacion: but as I was aboute to tell you, ſtrength of heart and courage is there none therin, not onely for ỹ very ſtrength as it hath ỹ name of vertue in a reaſonable creature can neuer be without prudence, but alſo for that as I ſayed euen in them that ſome men of moſt hardynes it ſhall well appeare to them that well waygh ỹ matter, ỹ the mynde whereby they be ledde to deſtroye them ſelfe, groweth of puſyllanymytie and very folyſhe feare. Take for the ſample, Cato vticenſis, whiche in Affryche kylled him ſelfe, after the greate victory of Julyus Ceſar had. S. Auſtyn well declareth in his worke, De ciuitate dei, that there was no ſtrength nor magnanimitie therin but playne puſyllanimitie, and impotencye of ſtomake, whereby he was forſed to the deſtruccyon of him ſelfe, becauſe his hearte was to feble to beare the beholdynge of an other mannes glorye, or the ſufferynge

of other calamyties, that he feared shoulde fall on him selfe. So that. S. Austen well proueth that horryble dede is no acte of strength but an acte of the mind, eyther drawen from the consyderacion of it selfe, with some deuelyshe fantasye, wherin the man hath neve to be called home with good counsayle, or els oppressed by faint heart and feare, wherin a good part of the counsayle must stande in lyfting vp his courage, with good consolaciō and comforte: and therfore if we found any suche religyouse person as was that father which Cassyon wryteth of, that were of such austerytie and apparent ghostly lyuinge, that he were with suche as knewe him reputed for a manne of syngular vertue, and that it were perceyued that he had many vysions appearing vnto him, if it shoulde nowe be perceyued after ỹ that ỹ man went about secretlye to destroye him selfe, who so shoulde happe to come to the knowledge thereof, and entended to doo hys deuor in the let: fyrst must he fynde the meanes to searche and fynde oute, whether the man be in his maner and in his cōtenaunce, lightsome, gladde and ioyfull, or dumpishe heauye or sadde: and whither he goe there about as one that were full of the glad hope of heauen, or as one that hadde his brest farsed full of tedyousnes & wearynes of the worlde: if he were founden of the fyrst fashion, it wer a token that the deuyll hath by his fantasticall apparicions puffed him vp in such a pieuyshe pryde, ỹ he hath finally perswaded him by some illusyon shewed him for the proofe, that gods pleasure is that he shal for his sake with his owne handes kyll him selfe.

Vincent. What if a man so found it vncle, what counsayle should a man geue him than?

Anthony. That were somewhat out of our purpose

Colin,

Coſin, ſyth as I tolde you before, the man were not thā in ſorow and tribulacion, wherof our matter ſpeaketh, but in a perylous merye mortall temptacion: ſo that if we ſhould beſide our owne matter that we haue taken in hand entre into that to, we might happe to make a longer worke betwene bothe, than we coulde well fynyſhe this daye. Howebeit to be ſhort, it is ſoone ſene, that therein the counſayle and the effecte therof, muſt in maner reſt in geuing him warning of the deuilles ſleyghtes, & that muſt be doone vnder ſuche pleaſante ſwete maner, as the man ſhould not abhorre to heare it: for whyle it coulde lightly be none other but ỹ the man were rocked and ſongen a ſlepe by the deuylles crafte, and therby his mynde occupyed as it were in a delectable dreame, he ſhoulde neuer haue good audyence of him that would rudely & boyſteouſly ſhugge him and wake him and ſo ſhake him out therof. Therfore muſt you fayer & eaſely touche him, & with ſome pleaſaunte ſpeche awake him ſo, that he ware not wayward as children doe that are waked ere they luſt to riſe. But when a mā hath firſt begon with his praiſe (for if he be proude, ye ſhall muche beter pleaſe him with a commendacion than with a dyrige) thā after fauor wonne therwithall, a man maye lytle & lytle inſtinuate the doubte of ſuche reuelacions, not at the fyrſt as it were, that it were for any doubte of his, but of ſome other men that in ſome other places talke of. And peraduenture it ſhall not miſcontent hym ſelfe to ſhewe greate perylles that maye fall therin in an other mans caſe than his owne, and ſhall begynne to preache vpon it.

Or if you were a man that hadde not a ſcrupulouſe conſcyence of an harmeles lye, deuyſed to doe good vnto all, which kynde .S. Auſten (though he take alway for

ſynne

of other calamyties, that he feared ſhoulde fall on him ſelfe. So that. S. Auſten well proueth that horryble dede is no acte of ſtrength but an acte of the mind, eyther drawen from the conſyderacion of it ſelfe, with ſome deuelyſhe fantaſye, wherin the man hath neede to be called home with good counſayle, or els oppreſſed by faint heart and feare, wherin a good part of the counſayle muſt ſtande in lyfting vp his courage, with good conſolacio̅ and comforte: and therfore if we found any ſuche religyouſe perſon as was that father which Caſſyon wryteth of, that were of ſuch auſterytie and apparent ghoſtly lyuinge, that he were with ſuche as knewe him reputed for a manne of ſyngular vertue, and that it were perceyued that he had many viſions appearing vnto him, if it ſhoulde nowe be perceyued after ẏ that ẏ man went about ſecretlye to deſtroye him ſelfe, who ſo ſhoulde happe to come to the knowledge thereof, and entended to dooe hys deuor in the let: Fyrſt muſt he fynde the meanes to ſearche and fynde oute, whether the man be in his maner and in his cou̅tenaunce, lightſome, gladde and ioyfull, or dumpiſhe heauye or ſadde: and whither he goe there about as one that were full of the glad hope of heauen, or as one that hadde his breſt farſed full of tedyouſnes & wearynes of the worlde: if he were founden of the fyrſt faſhion, it wer a token that the deuyll hath by his fantaſticall apparicions puffed him vp in ſuch a pieuyſhe pryde, ẏ he hath finally perſwaded him by ſome illuſyon ſhewed him for the prooke, that gods pleaſure is that he ſhal for his ſake with his owne handes kyll him ſelfe.

¶ *Vincent.* What if a man ſo found it vncle, what counſayle ſhould a man geue him than?

¶ *Anthony.* That were ſomewhat out of our purpoſe

Coſin,

Coſin, ſyth as I tolde you before, the man were not thā in ſorow and tribulacion, wherof our matter ſpeaketh, but in a perylous merye mortall temptacion: ſo that if we ſhould beſide our owne matter that we haue taken in hand entre into that to, we might happe to make a longer worke betwene bothe, than we coulde well fynyſhe this daye. Howebeit to be ſhort, it is ſoone ſene, that therein the counſayle and the effecte therof, muſt in maner reſt in geuing him warning of the deuilles ſleyghtes, & that muſt be doone vnder ſuche pleaſante ſwete maner, as the man ſhould not abhorre to heare it: for whyle it coulde lightly be none other but ỹ the man were rocked and ſongen aſlepe by the deuylles crafte, and therby his mynde occupyed as it were in a delectable dreame, he ſhoulde neuer haue good audyence of him that would rudely & boyſteouſly ſhugge him and wake him and ſo ſhake him out therof. Therfore muſt you fayer & eaſely touche him, & with ſome pleaſaunte ſpeche awake him ſo, that he ware not wayward as childzen doe that are waked ere they luſt to riſe. But when a mā hath firſt begon with his praiſe (for if he be proude, ye ſhall muche beter pleaſe him with a commendacion than with a dyrige) thā after kauor wonne therwithall, a man maye lytle & lytle inſinuate the doubte of ſuche reuelacions, not at the fyrſt as it were, that it were for any doubte of his, but of ſome other men that in ſome other places talke of. And peraduenture it ſhall not miſcontent hym ſelfe to ſhewe greate perylles that maye fall therin in an other mans caſe than his owne, and ſhall begynne to preache vpon it.

Or if you were a man that hadde not a ſcrupulouſe conſcyence of an harmeleſs lye, deuyſed to doe good vnto all, which kynde .S. Auſten (though he take alway for

ſynne

synne, yet he taketh it but for venyal) and. S. Hierome) as by dyuers places of his bokes appeareth) taketh not fully for so muche, than maye you fayne some secrete frend of yours to be in suche case, & ỹ your selfe somewhat feare his peril, and haue made of charytye this byage for his sake to aske this good fathers counsayle. And in ỹ cõmunycaciõ maye you bringe in these wordes of. S. John. Nolite omni spiritui credere, sed probate spiritus si ex deo sunt Geue not credence vnto euery spirite, but proue whither they be of god. And these wordes of. S. Paule, Angelus Sathane transfigurat se in angelum lucis. The Aungell of Sathan transfygureth him selfe into the Aungell of light. you shall take occasion ỹ better if they happe to come in on his owne side, but yet not lacke occasiõ neyther if those textes for lacke of his offer come in vpon your owne occasion I saye, shall you not lacke to enquyer, by what sure & vndeceiuable tokens, a mã maye discerne ỹ true reuelacions from ỹ false illusions, whereof a man shal finde many both here & there, in diuers other authors, & whole together diuerse goodly treatises of that good godly doctor M. Jo. Gersõ, entituled. De probatione spirituũ. As if ỹ partie be natural wyse or any thing seme fantastical, or whither ỹ partie be poore spirited or poude, which will somewhat appeare by his delyte in his owne prayse, or if of wylynes, or of an other pryde for to be praysed of humilitie he refuse to heare therof, yet any litle faulte founde in him selfe or diffidence declared and mistrust of his owne reuelacions & doutfull tokens told, wherof him selfe shoulde feare lest they be ỹ deuelles illusions. Suche thinges (as M. Gerson sayth) will make him to spette out somewhat of his spitefull spirite, if the deuill lye in his breste. Or if the deuill be yet so subtyll that he kepe him selfe close in his warme denne, and

blowe

blowe out neuer a hote worde, yet is it to be considered what end his reuelacions drawe to, whither to any spirituall profite to him selfe or other folke, or onely to vaine maruayles and wonders. Also, whither they withdrawe him from suche other good vertuous busines, as by the common rules of Christendome, or any rules of his profession he was wont to vse, or were bounde to be occupied in. Or whither he fall into any singularitie of opinions agaynst the scripture of God, or agaynst ỹ commō fayth of Chrystes catholique churche, many other tokens are there in that worke of M. Gerson spoken of to consider by, whyther the parsō neyther hauing reuelacions of GOD, nor illusions from the Deuill, doe eyther for winning of money, or wordely fauor, faine his reuelacions him selfe to delude the people withall.

But nowe for our purpose, if amonge any of ỹ markes by which the true reuelacion may be knowen from the false illusions, that maye him selfe bringe forthe for one marke, the doinge or teaching of any thinge agaynst the scripture of GOD, or the common faythe of the churche, than haue you an entrye made you, by which when you luste you maye entre into ỹ speciall matter wherin he can neuer well flitte from you. Or elles maye you if you luste, fayne ỹ your secrete trend, for whose sake you come to him for counsayle, is brought into ỹ minde by a certayne apparicion shewed vnto him as him selfe sayth by an Aungell as you feare by ỹ Deuill, that he can be by you none other wayes perswaded as yet, but that the pleasure of God is that he shall kyll him selfe, and that if he so doe, than shall he be therby so speciall partycypant

of

of Chrystes passion, ꝯ he shall forthwith be caryed by with Aungels into heauen, for whiche he is so ioyful, ꝯ he fyrmelye purposeth vpon it, no lesse glad to doe it, than another man would be glad to voyde it. And therfore maye you desyer his good counsayle, to instructe you with some good substancyall aduyse, wherwith you maye turne him from this error, that he be not vnder hope of gods true reuelacion in body & soule destroyed by ꝯ deuylles false delusion: if he will in this thing study and labour to instructe you, the thinges that him selfe shall fynd out of his owne inuencion, though they be lesse effectual, shal peraduenture more worke with him selfe toward his owne amendemet, syth he shall of lykelyhod better lyke them, than shall the double substanciall thinges tolde by another mā if he be lothe to thinke vpon ꝯ syde & therfore shrynke from the matter: thā is there none other waye, but aduenture after the playne fashion, to fal into the matter, & shew what you heare, and to geue him counsayle & exhortacion to ꝯ contrary: but if you luste to saye ꝯ thus and thus hath ꝯ matter bene reasoned already betwene your frende and you, and therin may you rehearse suche thinges, ꝯ shoulde proue that ꝯ vision which moueth him, is no true reuelacion but a false illusion.

Vincent. Verely vncle I well alow this, that a man should as well in this thing as euery other, wherin he longeth to do an other man good, seke suche a pleasant waye as the partye shoulde be lykelye to lyke, or at the leaste wyse well to take in worthe his communicacion, and not so to enter in therunto, as he whom he woulde helpe shoulde abhorre him, and be lothe to heare him, and therfore to take no profitte by him.

But nowe Vncle, if it come by the one waye or the

the other to ỹ poynte to heare me he will or ſhall: what be ỹ reaſons effectuall with which I ſhoulde by counſayle conuert him?

☞ Anthony. All thoſe by which you maye make him perceyue that him ſelfe is deceyued, and that his viſions be no godly reuelacions, but very deuelyſhe illuſions. And thoſe reaſons muſt you gather of the man, of the matter, and of the lawe of God, or of ſome one of theſe. Of the man, if you can peraduenture ſhewe him that in ſuche a poynte or ſuche, he is waxen worſe ſynce ſuche reuelacions haue haunted him, than he was before, as in thoſe ỹ are deluded, whoſo be well acquynated with them, ſhall well marke and perceyue, for they waxe more proude, more wayward, more enuious, ſuſpicious, myſſeiudging, and deprauing other men, ẅ they delyte of theyr owne prayſe, and ſuche other ſpirituall vices of the ſoule.

Of ỹ matter maye you gather if you haue proued his reuelacion before falſe, or that they be thinges rather ſtraunge then profytable, for that is a good marke betwene Gods myracles and the deuylles wonders, for Chryſt and his ſayntes haue theyr myracles alwaye tendyng to fruite and profit, the Deuyll and his witches and Necromancer, all theyr wonderfull worckes drawe to no fruteful ende, but to a fruitleſſe oſtentaciō, & ſhewe as it were a Iuggler that woulde for a ſhewe before the people, playe mayſtryes at a feaſte.

Of the lawe of God you muſt drawe your reaſons in ſhewing by the ſcripture that the thing which he weneth God by his Aungell byddeth, God hath his owne mouthe forbydden, and that is you wote wel in the caſe that we ſpeake of, ſo eaſy to fynde, that I nede not to rehearſe

rehearse it vnto you, syth there is playne among the .x. commaundementes forbydden the vnlawfull killing of any man, and therefore of himselfe as. S. Austen sayeth, and all the churche teacheth, except hymselfe be no man.

Vincent. This is very true good vncle, nor I will not dispute vpon any glosing of that prohibicion, but syth we fynde not the contrary but that god maye dyspence with that commaundemente himselfe, & both licence and commaunde also if him lust, any man to goe kil either an other mā or himselfe eyther: thys mā ẏ is now by suche a marueilouse vision induced to beleue ẏ God so byddeth hym, & therefore thynketh himselfe in that case of that prohibicion discharged, and charged wyth the contrary commaundement: with what reason may we make hym perceiue that this vision is but an illusion, and not a true reuelacion?

Anthony. Naye Colin Vincent, you shal not nede in this case to requier those reasons of me: but taking the Scripture of God for a grounde in thys matter, you knowe very well your selfe, you shall goe somewhat a shorter waye to worke if you aske this question of him, that sith god hath forbidden the thyng once hymselfe, though he maye dispence therewith if he will, yet syth the deuill maye fayne himselfe god, and with a merueilouse vision delude one, & make as though god did it, & syth the deuill also is more lykely to speake agaynst gods commaundement than god agaynst hys owne: you shall haue good cause I saye, to demaunde of the man hymselfe wherby he knoweth that his vision is gods true reuelacion, and not the deuils false deluſiō.

Vincent. In dede vncle I thinke that woulde be an hard question for him: maye a man haue vncle in such

a

a thinge, euen a very sure knowledge in his own mind.

☞ Anthony. Yea Colyn, God maye caste in the mynde of a man I suppose, suche an inwarde lyghte and vnderstandyng, that he cannot fayle but be sure therof. And yet he ẏ is deluded by ẏ deuill, maye thinke him selfe as sure & yet be deceiued in dede. And suche a dyfference is there in a maner betwene them, as is betwene the sight of a thing while we be waking & loke theron, & the sight with which we see a thing in our slepe, while we dreame therof. ☞ Vincent. This is a pretty similitude vncle in this thinge, & than is it easy for ẏ monke ẏ we spake of, to declare howe he knoweth his vision for a true reuelacion, and not a false delusyon, if there be so greate dyfference betwene them.

☞ Anthony. Not so easy Colin yet as you wene it were, for how can you proue vnto me that you be awake.

☞ Vincent. Mary lo: doe I not wagge my hand, shake my head, and stampe with my fote here in the flore.

☞ Anthony. Haue you neuer dreamed ere this, that you haue done the same. ☞ Vincent. Yes ẏ I haue, & more to than ẏ, for I haue ere this in my slepe, dreamed that I doubted whyther I were awake or aslepe, and haue in good fayth thought that I dyd therupon euen ẏ same thinges that I doe nowe in dede, & therby determined ẏ I was not a slepe. And yet haue I dreamed in good fayth farther, that I haue been afterwarde at dyner, & there makinge merye with company, haue tolde ẏ same dreame at ẏ table & laughed wel therat, ẏ while I was aslepe, I had by suche meanes of mouing ẏ partes of my bodie, & cõsideryng therof, so verely thought my selfe waking. ¶ Anthony. And wil you not nowe sone trowe you whan you wake & ryse, laugh as well at your selfe whã you see ẏ you lye nowe in your warme bed aslepe agayn

and

and dreame all this tyme, while you wene so verely, that you be wakyng and talkyng of these matters with me.

☞ *Vincent.* Goddes lorde vncle, you goe nowe merely to worke with me in dede, when you loke and speake so sadly, and would make me wene I were aslepe.

☞ *Anthony.* It maye be that you bee so, for any thyng that you can saye or dooe, wherby you maye with any reasō that you can make, drive me to cōfesse that your selfe be sure of the contrary, syth you can doe nor saye nothing nowe, wherby you be sure to be waking, but that you haue ere this, or hereafter maye thinke youre selfe as surely to doe the selfe same thynges in dede, whyle you be all the while a slepe, and nothyng doe but lye dreaming.

☞ *Vincent.* Well well vncle, thoughe I haue ere thys thoughte my selfe awake, whyle I was in dede aslepe, yet for all thys I knowe wel inough that I am awake nowe, and so doe you to, thoughe I cannot fynde the woordes by which I maye with reason enforse you to confesse it, but that alwaye you may dryue me of by the sample of my dreame.

☞ *Antony.* Thys is Colin as me semeth very true. and likewise semeth me the matter and difference betwene some kinde of true reuelacions, and some kinde of false illusions, as it standeth betwene the thynges that are done waking, and the thynges that in our dreames seme to be done whyle we be slepyng: that is to wete, that he which hath that kynde of reuelacion from god, is as sure of the trueth as we be of our owne dede whyle we be wakynge. And he ẏ is illuded by the Deuyll, is in suche wyse deceyued, and worse to, than be they by theyr dreame, & yet reckoneth him self as sure for the tyme as the other, sauinge that the one falsely weneth,

weneth, and the other truely knoweth: but I saye not Colin ỹ this kind of sure knowledge, cometh in euery kynd of reuelacion, for there are many kindes wherof were to long to talke nowe, but I say that God doeth, or may doe to man in some thing, certaynly send some such. ☞ *Vincent.* Yet than maye this religious man of whom we spake, when I shewe him the Scripture agaynst his reuelacion, (and therfore cal it an illusyon,) bidde me with reason goe care for my selfe, for he knoweth well and surely hymselfe that his reuelacion is good and true, and not any false illusion, sith for al the generall commaundemente of god in the Scripture God maye dispence where he will, and whan he wyll, and maye commaunde him to doe the contrarie, as he commaunded Abraham to kil his owne sonne, and as Sampson had by inspiracion of God cõmaundement to kill himselfe with pulling downe the house on hys own head at the feast of ỹ Philistines, now if I would doe than, as you bade me right now, goe tell hym that such apparycions were illusions, and sith that goddes worde is in the Scripture agaynst hym playne for the prohibicion: he must proue me the trueth of his reuelacion, wherby I may know that it is not a false illusiõ. Than shal he aske me again wherby that I can proue my selfe to be awake and talke with him, and not to be asleepe and dreame so, syth in my dreame I maye as surely wene so, as I knowe that I doe so, and thus shall he dryue me to the same baye, to whiche I would bryng hym.

☞ *Anthony.* This is well sayed Colin, but yet coulde he not scape you so, for the dispensacion of Goddes common precept, whiche dispensacion (he must saye that he hath by his reuelaciõ) is a thing of such sort as sheweth

it selfe noughte & false: for it neuer hath had any sample lyke synce the worlde began tyll now, that any mā hath read or heard of among faythfull people commended. Firste in Abraham as touchyng the death of hys sonne, god entended it not, but onely tempted the towardnes of the fathers obedience. In Sampson all men make not the matter very sure, whether he be saued or not, but yet therin some matter & cause appeareth, for ỹ Philistines beyng enemyes to god, & vsing Sampson for their mocking stocke, in scorne of God, it is well likely that God gaue hym the mynde to bestowe hys own lyfe vpon the reuenging of the displeasure that those blasphemous Philistines did vnto god, and that appeareth metely clerely by this, that though hys strength failed hym when he wanted his heere, yet had he not, as it semeth, that strength euermore at hād whyle he had hys heere, but at suche tymes as it pleased god to geue it hym, which thyng appeareth by these wordes that the Scripture in some place of that matter sayeth. Iruit virtus dominni in Sampsonem. The power or myght of god russhed into Sampson, and so therfore whyle thys thyng that he dyd in the pullyng downe of the house, was done by the special gyfte of strength, thā at that point geuen hym by god it well declareth that the strength of god, and therwith the spirite of god entred into him. Therfore. S. Austē also rehearsth that certayne holy vertеous virgins in tyme of persecution, beyng by gods enemies infideis pursued vpon to be destroyed by force, ranne into a water and drowned themselfe rather than they would be bereued of theyr virginitie: and albeit ỹ he thinketh that it is not lawful for any other mayde to folowe their sample, but rather suffer other to dooe her any maner violence by force,

and

and commit ſinne of his own vpon her againſt her will, than willingly, and therby ſynfully herſelfe become an homicide of her ſelfe, yet he thinketh ꝙ in thē it happed by the ſpeciall inſtincte of the ſpirite of god, that for cauſes ſene vnto himſelfe, would rather ꝙ they ſhould auoide it with their own temporal death, than abyde the defyling and violacion of their chaſtitie. But now thys good man neyther hath any of goddes enemyes to be by hys owne death reuenged on, nor any womā that violently purſue him by force to bereue him of his virginitie: nor neuer fynde we that god proued any mans obedient mynde by the commaundement of his owne ſlaughter of himſelfe, therefore is his caſe both playne againſt gods open precept, and the diſpenſacīō ſtraunge, and without ſample no cauſe appearyng nor well imaginable: but if he would thynke that he coulde no lenger liue without him nor take him to him in ſuch wyſe as he doeth other men, but commaunde him to come by a forbyddē way, by which without other cauſe we neuer heard ꝙ he bad any man before: now where you thinke that you ſhould after this, bid hym tel you by what way he knoweth that his entente reſteth vpon a true reuelation & not vpon a falſe illuſion, he would bid you than again tel him by what meanes you know that you bee talkyng with hym well waakyng, and not dreame it ſleepyng. You may tel hym agayn, that men thus talke together as you doe, and in ſuche maner of wyſe they maye proue and perceyue that they ſo doe by the mouing of themſelfe, and wyth putting the queſtion therof vnto themſelfe for their pleaſure, and the markynge and conſyderyng therof, is in walkynge a daylye common thing that euery man dooeth or may doe whē he wyl: and whan they doe it, they doe it but

of pleasure, but in slepe it happeth very seld that men dreame that they so doe, nor in their dreame neuer put they question but for doubte, and therefore it is more reason, that whyle his reuelacio is such also that happeth so seld, and ofter happeth that me dreame of such, than haue such in dede: therfore it is more reason you maye tell hym, that he shewe you in such a rare thyng, and a thing more lyke a dreame, that himselfe is not a-slepe, than you in such a common thyng among folke that are waking, and so seldome happyng in a dreame, shoulde nede to shewe him wherby you know that you be not a slepe. Besides this, himself to who you should shewe it, seeth and perceiueth the thyng that he would byd you proue, but the thing that he woulde make you beleue the trueth of, his reuelacion which you bid him proue, you see not he wotteth wel himselfe: and therfore ere you beleue it agaynst the Scripture, it were well consonante vnto reason that he shoulde shewe you wherby he knoweth it for a true waking reuelacio, and not for a false dreamyng delusion.

☜ *Vincent*. Than shall he peraduenture saye to me agayne, that whether I beleue hym or not, maketh hym no matter: the thyng toucheth hymselfe and not me, and himselfe is in himselfe as sure that it is a true reuelacio, as that he can tel that he dreameth not, but talketh with me waking.

☞ *Antony*. Withoute doubte Colin, if he abide at that poynt, and can be by no reason brought to doe so much as doubt, and can by no meanes be shugged out of his dead slepe, but will nedes take his dreame for a very trueth, and as some by night rise & walke aboute their chaumber in their slepe, wil so rise and hange himself: I can than no other wayes see, but eyther bynde hym

fast

fast in hys bedde, or els assaye whether that myghte happe to helpe him, wyth which the cõmon tale goeth that a caruers wyfe in such a frantyque fantasy, holpe her husband, to whome when he tolde he woulde vpon a good fryday nedes haue killed him selfe for Christes sake, as Christe was killed for him, she would not in vayns pleade against his minde, but well and wyselye put him in remembraunce, that if he woulde dye for Christe as Christe dyed for hym, it were then conuenient for him to dye euen after the same fashion, and ȳ might not be by hys owne handes, but by the hand of some other: for Christe parde killed not him selfe, and because her husband shoulde nede to make no moe counsayle (for that he woulde not in no wyse) she offred him that for goddes sake she woulde secretly her selfe crucifye him on a great crosse, that he had made to nayle a great crucifixe vpon, wherof when he was verye glad, yet she bethoughte her that Chryste was bounde to a pyller and beaten fyrste, and after crowned wyth thorne, whereupon when she hadde by hys owne assente bounde hym fast to a poste, she lefte not beatyng wyth holye exhortacion to suffer so muche and so longe, that or euer she lefte worke and vnbounde hym, prayeng him neuertheles ȳ she myghte put on his head, and dryue it well down, a crowne of thorne that she had wrythē for him, and brought hym: he said he thought that was inough for that yere, he woulde praye GOD to forbeare him of the remnaunt tyl good friday come againe. But whē it came againe the next yere, than was his lust passe, he longed to folowe Chryste no farther.

Vincent. In dede vncle if this helpe him not, than wyl nothing helpe him I trowe.

¶ Antony. And yet Cosin, paraduenture the deuill might make him towarde suche a purpose first gladly firste suffer other payne, and minisshe hys feeling to therin, that he maye therby ỹ lesse feare hys death, & yet are peraduenture somtime suche thinges & many moe to be assaide. For as ỹ deuil may hap to make him suffer, so maye he hap to misse, namely if his frēdes fal to prayer against his tēptaciō, for ỹ can him selfe neuer do, while he taketh it for none. But for conclusion, if ỹ man be surely proued, & so inflexibly set vpon the purpose to destroye hym selfe, as commaūded thereto by god, that no good counsaile that mē can geue him, nor any other thing that men maye doe to hym, can restraine him, but that he would shortly kyl him selfe, thā except onely good prayer made by his frendes for him, I can fynde no farther shifte: but euer haue him in sighte, or binde him fast in hys bedde. And so muste he nedes of reason be cōtent so to be ordered, for though him selfe take his fātasye for a true reuelaciō, yet syth he can not make vs perceyue it for suche, like wyse as he thinketh him selfe by his secret commaundement bounden to folowe it, so must he nedes agree, that sith it is against the playn prohibicion of god, we be by the playne open precept bound to kepe him from it. *Vincent.* In this point vncle I can goe no farther: but nowe if he were on ỹ other side perceiued to mind his distruccio, & to goe there about wt heauines of heart, thought & dulnes, what way were there to be vsed with him thē?

¶ Anthony. Then were his tēptacion as I tolde you before, properly pertaynyng to our matter, for than were he in a sore tribulacion, & a verye perylous, for than were it a tokē ỹ the deuil had eyther by bringing hym into some great sinne, brought him into dispayre, or peraduenture his reuelaciōs foundē false & reproued, or by

or by some secret sinne of his diuulged and deprehended cast him both in dispayre of heauen thorowe feare, and in a wearines of this life for shame, sith he seeth his estimacio lost amog other folke, of whose praise he was wont to be proude: & therefore Cosin, in such case as thys is, the man is to be fayre handled and swetely, and wyth dowce and tender louing wordes to be put in good courage, & comforted in al that me godly may. And here must they put hym in mynde, that if he dyspayre not, but pull vp his courage, and trust in goddes great mercye, he shall haue in conclusion great cause to be glad of this fal, for before he stoode in greater perill then he was ware of, while he tooke him selfe for better thā he was, and god for fauour that he bare him hath suffered hym to fall depe into the Deuills daunger, to make hym therby knowe what he was, while he tooke him selfe for so sure, and therfore as he suffered hym than to fall for a remedye against ouer boulde pride, so wyl god nowe (if the man meken hym selfe, not wyth vnfrutefull dyspayre, but w frutefull penaūce) so set him vp againe vpō his fete, & so strengthen hym wyth his grace, ỹ for this one fal ỹ the deuill hath geuen him he shal geue the deuil an hundreth. And here must he be put in remembraunce of Marye Magdalene, of the prophet Dauid, and specyally of Saint Peter, whose high bolde courage tooke a foule fall, and yet because he dispayred not of gods mercye, but wept and called vpon it, howe highly God tooke him into his fauour again, in his holy scripture is wel testified & wel through christendome knowē: & now shal it be charitably done, if some good verteous folke suche as him selfe somewhat estemeth, and hath afore longed to stande in estimacion wyth, doe resorte some tyme vnto hym, not onelye to geue hym counsayle,

But also to aske aduise and counsayle of him, in some cases of their owne conscience, to let him thereby perceiue that they no lesse esteme him nowe, but rather more than they dyd before, sith they thinke him nowe by this fal better expert of the deuilles craft, and therby not onely better instructed him self but also better able to geue good counsaile and aduise to other. This thing wyll in my minde, wel amende and lifte vp hys courage from the perel of that desperate shame.

☞ *Vincent.* Me thinketh vncle that thys were a perilous thing. For it may peraduenture make him sette the lesse by his fall, and therby cast hym into his fyrste pryde, or into hys other sinne againe: the falling whereunto draue him into this dispayre.

☞ *Antony.* I doe not meane Cosin, that euerye foole should at aduenture fall in hand wyth him, for so loe might it happe for to doe harme in dede. But Cosin, if a cunning Phisicion haue a man in hand, he can wel discerne whan and howe longe some medicine is necessarye, whych at an other tyme myniſtred or at that tyme ouerlonge continued might put the pacyent in peryl, for if he haue his pacient in an agewe, to ỹ cure wherof he nedeth his medicines in theyr worke, cold: yet if he happe ere that feuer be full cured to fall into some such other dysease, as except it were holpen with hote medicines, were lykely to kyll the bodye before the feuer coulde be cured, he woulde for the while haue his most care to the cure of ỹ thing wherin were most present peril, & whan ỹ were once out of ieopardye, doe than ỹ more except diligence after, about ỹ farther cure of the feuer. And likewise, if ỹ ship were in peril to fall into Scilla, ỹ feare of falling into Charibdys, on the other side, shall neuer let any wyse mayster

therof,

therof, to drawe him frō Scilla towarde Charibdys first of al, in al ỹ euer he may. But when he hath hym once so farre frō Scylla, ỹ he seeth him selfe out of ỹ daunger, thē wil he begin to take hede to kepe him wel frō ỹ other: & likewise whē this mā is falling downe to dyspayre & to ỹ final distruccīō of hym selfe, a good wise spiritual leache wil first looke vnto ỹ, & by good comfort lifte vp his courage, & when he seeth ỹ peril wel past, care for ỹ cure of his other faultes after: howbeit, euen in ỹ geuing of his cōfort, he may find waies inough in such wise to tēpre his wordes, ỹ the mā may take occasiō of good courage, & yet farre from occasiō geuing, of more recidiuacīō into his former sinne, sith ỹ great part of his counsaile shal be to courage him to amēdmēt, & that is pardy farre frō falling to sin again.

Vincent. I thinke Uncle that folke fall into this vngracious minde throwe the deuilles temptacīō by many moe meanes than one.

Antony. That is Colin very true, for the deuill taketh his occasions as he seeth them fal meete for him. Some he stirreth to it through werynes of them selfe after some great losse, some for feare of bodely harme, and some as I saide, for feare of worldly shame. One wyst I my selfe which had beene longe reputed for an honest man, which was fallen in such a fantasye, that he was welnere wrong awaye therwith: but what he was tempted to doe, ỹ would he tel no man, but he told vnto me ỹ he was sore combred, & that it alway ran in his mind ỹ folkes fātasies were fallen frō him, and ỹ they estemed not his wit as they were wont to doe, but euer his mynde gaue him that the people begā to take him for a foole, & folke of trouth did no thing so at all, but reputed him both for wise and honest. Two other

knewe

knewe I that were marueilouslye afrayde that they ſhould kyll them ſelfe, & coulde tel me no cauſe wherfore they ſo feared it, but onely that theyr owne mynd ſo gaue them, neyther loſſe had they anye, nor no ſuche thing toward them, nor none occaſion of any worldely ſhame, the one in bodye very well liking and luſty & wonderous wearye were they bothe twayne of that mynde, and alwaye they thought ꝑ doe it they woulde not for no thing, but neuerthelesſe they euer feared they ſhoulde, and wherefore they ſo both feared, neyther of them both could tell, & the one leſt he ſhoulde doe it, deſyred is frendes to binde him.

Vincent. This is vncle a meruelouſe ſtraũge maner.

Antony. Forſoth Colin I ſuppoſe that many of thẽ are in this caſe, the deuill as I ſayde before ſeketh his occaſions. For as. S. Peter ſayth, Diabolus tanquam leo rugens circuit querens quem deuoret. The deuil as a roaring Lyon goeth about ſeking whome he maye deuoure. He marketh well the ſtate and the condicion that euerye man ſtandeth in, not onely concerninge theſe outwarde thinges, as lãdes, poſſeſſiõs goodes, autorite, fame, fauour or hatred of the worlde, but alſo mennes complexions within them, as helth, or ſickneſ, good humors or badde, by whyeh they be lyght harted or lumpyſhe, ſtronge harted or faynt, or feble of ſpiryte, bold, hardye or tymerouſe, & feareful of courage, & after as theſe thinges miniſter him matter of tẽtacĩõ, ſo vſeth he him ſelfe in the maner of his temptacion.

Nowe likewiſe as in ſuch folke that are full of yong warme luſtie bloud, & other humors exciting the fleſhe to filthy voluptuouſe liuing, the deuill vſeth to make thoſe thinges his inſtrumẽtes in tempting them & in prouoking thẽ thervnto: & where he findeth ſome folke ful of hote bloud & coler, he maketh thoſe humors hys

inſtrumentes

inſtrumẽtes to ſet their hartes on fyre, in wrath & very fierce furious angre, ſo where he findeth ſome folke which thorow ſome dul melancholiouſe humors are naturally diſpoſed to feare, he caſteth ſometime ſuche a feareful imaginacion in their minde, ẏ without helpe of god they can neuer caſt it out of theyr heartes.

Some at the ſodain fall of ſome horrible thought into ther mind, haue not onely had a great abhominaciõ therat (which abhominacion they weil and verteouſly had therat) but the deuil vſing theyr melancholious humor (& therby theyr natural inclinaciõ to feare) for his inſtrumente, hath cauſed thẽ to conceyue there vẽ ſuch a depe drede beſide, ẏ thei were thẽſelf vẽ that abhominable thought, to be fallen into ſuch an outragious ſinne, ẏ thei be ready to fal into deſpayre of grace, weninge ẏ god hath geuẽ them ouer for euer, whereas that thought (were it neuer ſo horrible & ſo abhominable) is yet vnto them ẏ neuer lyke it, but euer ſtyll abhorre it & ſtriue ſtil there againſt, matter of cõflict & merite, & not any ſine at al. Some haue with holding a knyfe in their handes, thought ſodenlye vpon the killing of theſelfe, & ſoudẽ in deuiſing what an horrible thing it were if they ſhould mishap ſo to doe, haue fallẽ into a feare, ẏ they ſhould ſo do in dede, & haue vẽ oftẽ thinking theron, imprinted ẏ feare ſo ſore in their imaginaciõ, ẏ ſome of them haue not caſte it of vẽout greate difficulty, and ſome could neuer in their life be quite ridde therof but haue after in cõcluſiõ miſerably doone it in dede: but likwiſe as where the deuill vſeth the bloud of a mannes bodye towarde hys purpoſe in prouoking to leacherye, the man muſte and doeth with grace and wyſedome reſyſte it, ſo muſte that man doe whoſe melancolyous humors ẏ deuyl abuſeth to-

ward

ward ỹ casting of such a desperate dread into his hart.
vincent. But I praye you vncle, what aduice were to be geuē him in such case? *Anthony.* Surely me thinketh hys helpe standeth in two thinges, counsayle & prayer. First as cōcerning coūsayle, likewise as it may be ỹ he hath two thynges ỹ hold hym in hys tēptacion, ỹ is to wete, some euyl humors of his owne body, & the cursed deuill ỹ abuseth thē to his pernicious purpose, so must he nede against thē twaine, ỹ coūsaile of two maner of folke: ỹ is to wete, physicios for ỹ bodye, & physicios for ỹ soule: ỹ bodyly physicio shal cōsider what aboūdance ỹ mā hath of those euil humors ỹ the deuil maketh his instrumētes of, in mouing ỹ mā toward ỹ fearefull affection, & aswel by dyet conuenēt, & medicines mete therefore, to resyst them, as by purgacions to disburdaine the bodye of thē, nor let no mā thinke straūge ỹ I would aduise a man to take counsayle of a physicio for the bodye in suche a spirituall passion. For syth ỹ soule and the body be so knytte and ioyned together, that they both make betwene them one person, the distemperaunce of either other engendreth sumtime the distemperaunce of both twaine. And therfore, like as I would aduise euery mā in euery sickenes of ỹ bodye to be shriuen and seke a good spirituall physicio ỹ sure helth of his soule, which shal not onely serue against perel ỹ may peradūēture farther growe by ỹ sickenes, thā in ỹ beginning mē would wene were likely: but ỹ cōfort therof & gods fauour encreasing therewith, shall also doe ỹ body good. For which cause ỹ blessed Apostle exorteth mē ỹ they should in their bodilye sickenes, induce ỹ prestes, & sayth ỹ it should doe thē good both in body & soule, so would I sumtime aduise some mē in some sickenes of ỹ soule, beside their spiritual leach, take

also

also some counsaile of the phisicio for the body. Some that are wretchedly disposed, and yet long to be more vicious than they be, goe to phisicions and poticaries, and enquire what thynges maye serue to make them more lusty to their foule fleshely delite: and were it thā any foly vpon the other side, if he that feleth hymselfe against his will muche moued vnto suche vnclennes, should enquire of the phisicion what thinges without minishing of his health, were meete for ỹ minishmēt of such foule fleshely motion? Of spirituall counsaile, the first is to be shriuen, that by reason of hys other synnes the deuill haue not the more power vpon hym.

¶ Vincent. I haue heard some saye vncle, that when suche folke haue been at shryft, their temptation hath been more brymme vpon them than it was before.

¶ Antony. That thynke I very well, but that is a speciall token that shrifte is holesome for them, whyle the deuill is with that most wroth. You fynde in some places of the gospell, that the deuill (the parson whom he possessed) dyd most trouble when he saw that Christ would cast hym out, we must els let the deuil doe what he wyll, if we feare his anger, for with euerye good dede he wyl waxe angrie: than is it in hys shryft to be shewed hym, that he not onely feareth more than he nedeth, but also feareth where he nedeth not, and ouer that is sorye of that thing wherof (but if he wyll wyllyngly turne hys good into his harme) he hath more cause to be glad. First if he haue cause to feare, yet feareth he more than he nedeth, for there is no deuil so diligent to destroy hym, as god is to preserue him, nor no deuil so nere him to doe him harme, as god is to doe hym good: nor all the deuils in hel so strong to inuade hym and assaulte hym, as god is to defende hym, if he

distrust

distrust him not, but faythfully put his trust in hym. He feareth also where he nedeth not: for where he dredeth that he were out of goddes fauoure, because such horrible thoughtes fall into hys mynde, let hym consider, that syth they fal into hys mynde agaynst hys wil, they be therfore not imputed vnto hym. He is finally sadde of ỹ he maye be glad: for sith he taketh such thoughtes displeasauntly, and striueth and fighteth agaynst thē, he hath therby a good token ỹ he is in goddes fauour, and that god assisteth hym and helpeth hym, and maye make himselfe sure, that so wil god neuer cease to doe, but if himselfe fayle and fall from hym fyrst: and ouer that, this conflict ỹ he hath against his temptatiō, shall (if he will not fall where he nedeth not) be an occasion of his merite, and a right great reward in heauen: and the payne that he taketh therin, shall for so muche (as Master Gerson well sheweth) stande hym in steade of hys purgatory. The maner of the fight agaynste thys temptatiō must stand in three thynges: that is to wete, in resisting, and in contemning, and in the inuocation of helpe: resist must a man for his own parte by reason, consyderyng what a foly it were to fall where he nedeth not, whyle he is not dryuen to it in auoidyng of any other payne, or in hope of winning any maner of pleasure: but contrariwise should by that payne, lese euerlastyng blisse, and fall into euerlasting paine, and if it were in auoyding of other great payne, yet coulde he voyde none so great therby, as he shoulde therby fal into. He must also consider, that a greate parte of thys temptation is in effecte, but the feare of hys own fantasy, the dreade that he hath lest he shall once be dryuē to it, which thing he may be sure ỹ, but if himselfe wyll of his own foly, al the deuils in hel can neuer dryue him

to,

to,but his own folisshe imaginacion maye: For lyke as some man going ouer an high brydge,waxeth so fraide therowe hys own fantasy,that he falleth down in dede which were els able inough to passe ouer without any daunger: and as some men shall vpon suche a brydge, if folke cal vpon him,you fall,you fall fall with ỹ fantasy that he taketh therof,which bridge if folke looked merely vpon hym,and sayd,there is no daunger therin,he would passe ouer well inough,and would not let to runne thorō though it were but a fote brode. Thus fareth it in this temptacion,the deuil findeth the man of hys own fonde fantasy afraide,and than cryeth he in the eare of hys hearte, thou fallest thou fallest, and maketh the fonde man afrayde that he shoulde at euery fote fall in dede,and the deuil so wearieth hym with that continuall feare(if he geue the care of hys hearte vnto hym)that at the last he draweth hys mynde from the due remembraunce of god,and than driueth him to that deadli mischief in dede. Therefore,like as against the vice of the flesshe, ỹ victory stādeth not al whole in the fight,but also some tyme in the flight,sauing that it is in dede the parte of a wyse warriours fyghte, to flie from hys enemyes traynes, so must a man in thys temptacion to, not onely resist it alwaye wyth reasoning there agaynst,but some time set it cleane at right nought,and cast it of when it cometh, and not once regarde it, so muche as vouchesafe to thynke thereon. Some folke haue been clearely rydde of such pestilent fantasyes with very full contempt thereof, makyng a crosse vpō their heartes bydding ỹ deuil auaunte,and some tyme laugh him to scorne to, & than turne theyr mynd vnto some other matter, and whē the deuil hath sene ỹ they haue set so litle by hym,after many assayes

made

made in suche tymes as he thought most mete, he hath geuen that temptaciõ quite ouer: both for that ỹ proud spirite cannot indure to be mocked, and also lest with much tempting the man to the same, whereunto he could not in conclusion bryng him, he shoulde muche therby encrease hys merite: the finall right is by inuocacion of god, both by prayng for himselfe, and desiring other also to praye for hym, both poore folke for his almose, & other for their charitie, specially good prestes in that holy sacred seruice of the masse, and not onely them, but also his owne good aungels, and other holye saintes, such as his deuocion standeth specially vnto. And if he be learned, let him vse the Letanie with the holy suffrages that folowe, whiche is a prayer in the churche of maruelouse olde antiquitie, not made firste as some wene it were by that holy man. S. Gregory, whiche opinion rose of that, that in the tyme of a great pestilence in Rome, he caused the whole citie to goe in solemne processiõ therwith, but it was in vse in the churche many yeres before. S. Gregoryes dayes, as wel appereth by the bookes of other olde holy doctors and sainctes that were dead hundrethes of yeares before. S. Gregory was borne. And holy. S. Barnard geueth counsayle that euery man shoulde make sute to aungels and saynctes to pray for hym to god in the thynges that he woulde haue sped at hys holy hande, if any man will sticke at that, and saye it nedes not, because god can heare vs hymselfe, and wil also say, that it is perilous so to doe, because they saye we be not so counsayled by no Scripture, I will not dispute the matter here, he that wyll not doe it, I lette hym not to leaue it vndone: but yet for myne owne part I wyll as wel trust to the counsaile of. S. Barnarde, and recke hym,

hym for as good and as wel learned in ỹ holy Scripture, as any man that I heare say the cõtrary, and better dare I ieopard my ſoule with the ſoule of Sainct Barnarde, than with his that findeth that fault in his doctryne: vnto god himſelfe euery man counſayleth to haue recourſe aboue all, and in this temptacion to haue ſpeciall remembraunce of Chriſtes paſſion, and praye hym for the honor of his death, the grounde of mans ſaluacion, to kepe the parſon thus tempted from that dãnable death: ſpecial bearſis may there be drawẽ out of the Pſalter againſt the deuils wycked temptacions, as for example. Exurgat deus & diſſipentur inimici eius. & fugiant qui oderunt eum a facie eius: and many other whiche are in ſuch horrible temptacion to god moſt pleaſaunte, & to the deuil very terrible, but none more terrible, nor none more odious to the deuill, than the wordes with which oure ſauiour draue hym awaye himſelfe. Vade Sathana, nor no prayer more acceptable vnto god, nor more effectual for ỹ matter, than thoſe wordes which our ſauiour hath taught himſelfe. Ne nos inducas in temptationem, ſed libera nos a malo. And I doubt not by gods grace, but he that in ſuche a temptacion wil vſe good counſayle and prayer, & kepe himſelf in good vertеous buſines and good vertеous company, & abyde in ỹ faithful hope of gods helpe, ſhal haue ỹ trueth of god (as the Prophet ſaith in ỹ bearſe afore rehearſed) ſo compaſſe hym aboute with a pauice, that he ſhall not nede to dreade this nightes feare of thys wicked temptaciõ: & thus wyl I finiſhe this piece of ỹ nightes feare, and glad am I that we be paſſed it, and come once vnto the daye to thoſe other woordes of the Prophet, A ſagitta volante in die, for me thinketh I haue made it a long night.

¶ The .xvii. Chapter.

Vincent.

Dysoth vncle so haue you, but we haue not slept in it, but been very well occupied. But nowe I feare except you make here a pause til you haue dined, you shal kepe your self frō your diner ouerlong.

Antony. Nay nay Cosin, for both brake I my fast eue as you came in, & also you shal fid this night & this day lyke a winter day & a wynter nighte. For as the winter hath shorte daies, & long nightes, so shall you fynd ỹ I made not this fearefull night so long but I shal make you this light courageous day as short, & so shal ỹ matter require wel of it self in dede: for in these wordes of ỹ prophete. Scuto circundabit te veritas eius, a sagitta volante in die. ỹ trueth of god shal cōpasse thee about wt a pauice, frō ỹ arrow flying in ỹ day, I vnderstand the arrowe of pride, with whiche the deuil temoteth a man not in ỹ night in all tribulacion & aduersitie, for ỹ tyme is to discōfortable and to fearefull for pryde, but in the day ỹ is to wete, in prosperitie, for ỹ tyme is lightsome, lusty, & full of courage: but surely this worldly prosperitie wherin a man reioiseth, & whereof the deuil maketh him so proude, is but euen a very short winter day, for we beginne many ful poore & colde, & vp we flye like an arrowe that were shotte vp into ỹ ayre: & yet when we be sodeinli shotte vp into the highest, ere we be wel warme there, down we come vnto the cold ground again, & then eue there sticke we stil, & yet for the shorte whyle ỹ we be vpward and a loft, lord how lusty & how proude we be, buzzing aboue busily like as a bumble bee flieth about in sommer, neuer ware ỹ he shall dye in wynter: and so fare many of vs God helpe vs, for in the short winter day, of worldly wealth & prosperitie, thys flying arrowe of the deuil, this high spirite of pride shotte out of ỹ deuils bowe, & pearsing thorow our hearte, beareth vs vp in

oure

our affection aloft into ỹ cloudes where we weue we sit vpon ỹ raine bowe, & ouerloke al ỹ world vnder vs, accompting in ỹ regard of our own glory, suche other poore soules as were peraduenture wont to be our fellowes, for selypoore pismyres & antes: but this arrowe of pride flie it neuer so high into ỹ cloudes, & be the mā that it carieth vp so high, neuer so ioyful therof, yet let him remembre, ỹ be this arrowe neuer so light, it hath yet an heauy yron head, & therfore fly it neuer so high, down must it nedes come at last, and on the grounde must it lighte, & falleth sometime not in a very cleanly place, & thē ỹ pride turneth into rebuke & shame, so that there is thā al ỹ glory gone. Of this arrow speaketh ỹ wise mā in the .v. Chapter of Sapiēce, where he saith in the parsō of them that in pryde and vanitie passed the time of this present lyfe, & after ỹ so spente, passed hence into hel. Quid profuit nobis superbia aut diuitiarum iactantia? quid contulit nobis? Transierunt omnia illa tanquam vmbra &c. Aut tanquam sagitta emissa in locum destinatum diuisus aer continuo in se reclusus est, vt ignoretur transitus illius, sic & nos nati continuo desiimus esse, & virtutis quidem nullum signum valuimus ostendere, in malignitate autem nostra cōsumpti sumus. Talia dixerunt in inferno hi qui peccauerunt. What hath pryde profyted vs, or what good hath the glory of our riches done vs: passed are al these thinges like a shadow, &c. or like an arrow shotte oute into the place appointed, the aier ỹ was deuided, is by & by returned into the place, & in such wyse closed together again, that the way is not perceiued, in which ỹ arrow went: & in like wise we, as soone as we be borne, be by & by vanished away, & haue left no tokē of any good vertue behind vs, but are cōsumed & wasted & come to nought in our own malignitie: they loe ỹ haue liued here in sinne, such wordes haue they spoken whē they lay in hel. Here shal you good Cosi cōsider, ỹ where as the scripture here speaketh of ỹ arrowe shotte in his place appointed or entended in the shoting of his arrow of pryde, therby diuerse purposiges & appointmentes:

For the proude man himſelfe, hath no certayn purpoſe or appointmente at any marke, butte or pricke, vpon theheartes wherat he determineth to ſhoote, & there to ſticke & tary, but euer he ſhooteth as chyldren doe that loue to ſhoote vp a cop hie to ſee howe hie their arrowe can flye vp. but nowe doeth the deuill entende and appoint a certayne pricke ſurely ſet in a place, into which he purpoſeth (flie this arrow neuer ſo hie, and ỹ proud heart theron) to haue them light both at laſt, and that place is euen in ỹ very pit of hel, there is ſet the deuils wel acquainted pricke and his very iuſt marke down. vpon which prycke with hys prickyng ſhafte of pryde, he hath by hymſelfe a plain proofe and experience, that (but if it be ſtopped by ſome grace of god in the waye) the ſoule that flieth vp therwith, can neuer faile to fal. For whan himſelfe was in heauen and began to flye vp a cop hie, with that luſty light flight of pride, ſaying: Aſcendam ſuper aſtra & ponam ſolium meum ad latera aquilonis, & ſimilis ero altiſſimo. I wil flie vp aboue ỹ ſtarres, & ſet my throne on the ſides of the north, and wil be like vnto the higheſt, long ere he coulde flye halfe ſo hye as in his hearte he ſayd he would, he was turned from a glorious bryght Angel, into a blacke deſourmed deuil: and from flying any farther vpwarde, downe was he throwen into the depe darke dounge̅ of hel. Now may it paraduenture Coſin ſeme, that ſith thys kynd of temptacion of pryde, is no tribulacion or payne, all this ỹ we ſpeake of thys arrowe of pryde, flying forth in the daye of proſperitie, were beſide our matter. Vincent. Verely myne vncle, and ſo ſemed it vnto me, & ſomewhat was I mided ſo to ſay to you to, ſauing ỹ were it properli pertaining to the preſente matter, or ſomewhat diſgreſſing therfro: good matter me thought it was, & ſuch as I had no luſt

to

to let. ❧ Antony. But nowe muste you Colin, consyder, that though prosperitie be contrary to tribulacion, yet vnto many a good mā, the deuils temptacīō vnto pride in prosperitie, is a greater more tribulacīō, & nede hath of good counsaile and good comfort both, thā he that neuer felt it would wene, and that is ỹ thing Colin that maketh me speake therof, as of a thyng propre to this matter. For Colin, as it is a thig right hard to touche pytche & neuer fyle the fingers, to put fier vnto fyer, and yet kepe it from burning, to kepe a serpent in thy bosome, and yet be safe frō stinging, to put young men with young women, without daunger of koule fleshlye desire: so is it hard for any parsō, either mā or womā, in great worldly wealth and much prosperitie, so to withstande the suggestions of the deuil, and the occasions geuen by ỹ world, that they should kepe them selfe frō the deadly desyre of ambicious glory, wherupon there foloweth, if a man fal therto, an whole flood of all vnhappy mischief, arrogant maner, high solaine solemne port, ouerloking ỹ poore in worde and countenaunce, displeasaunt and disdainouse behauour, rauen, extorcion, oppression, hatred, & crueltie: now many a good mā Colin comē into great auctoritie, casting in his mind the peril of such occasions of pryde as ỹ deuil taketh of prosperitie to make his instrumentes of, wherwith to moue mē to such high point of presumpcion, as engendreth so many great inconueniences, & feling ỹ deuill therwith offering to thē selfe suggestions therunto, they be sore troubled therwith, & some fal so fraide therof, ỹ tuē in ỹ day of prosperitie they fal into ỹ nightes feare of pusillanimitie, & doubteth ouer much lest thei should misse vse thē selfe, leaue ỹ thinges vndone, wherin the might vse thē selfe wel, and mistrusting the ayde of god

in holding them vpright in their temptacions, geue place to the deuill in the contrary temptacions, whereby for faynte heart, they leaue of good busines wherin they were well occupyed, & vnder pretext (as it semeth to themselfe) of humble heart and meknes, and seruing god in contemplacion and silence they seke their own ease & earthly reste vnware wherwith, (if it so be) god is not wel content: howbeit, if it so be that a man fele hymselfe such in dede as by experience that he hath of hymselfe, he perceyueth that in wealth & auctorite he doth hys own soule harme, and cannot doe therin, the good that to hys part appertaineth, but seeth ỹ thinges that he should set hys hand to sustaine, decaye thorow his default, and fal to ruine vnder him, and that to the amendment therof, he leaueth his own dutye vndone: than would I in any wise aduise him to leaue of that thyng, be it spirituall benefise that he haue, personage or bishoprike, or temporall roume and auctorite, and rather geue it ouer quite, and draw hymselfe aside and serue god, than take the worldli worshyp and commoditie for himselfe, with the incommoditie of them whom his duety were to profite. But on the other side, if he see not ỹ contrarye, but that he may doe his duety conuenently wel, and feareth nothynge but that the temptacyon of ambicion and pryde, may turne peraduenture his good purpose, and make him decline vnto synne, I saye not naye, but that well done it is to stande in moderate feare alwaye, wherfore the Scripture saieth. Beatus homo qui semper est pauidus. Blessed is the mā that is alwaie fearefull. And. S. Paul saieth: Qui stat, videat ne cadat, he that standeth latte him loke that he fal not. Yet is ouer much feare perilouse, and draweth toward the mistrust of Goddes gracyous helpe with immoderate feare & faynte hearte; and holy Scripture

forbiddeth

forbiddeth saying: Noli esse pusillanimis, be not feble hearted or timerouse. Let such a mā therfore temper his feare with good hope, and thinke that syth god hath set him in that place (if he thinke that god hath set hym therin) god wil assist hym with his grace to ỹ well vsing therof: howbeit, if he come therto by simonie, or by some such other euil meane, thā were that thing one good reasō wherfore he should ỹ rather leaue it of, but els let him continue in his good busynes, & agaynst the deuils prouocatiō vnto euil, blesse hymself & cal vnto god, & pray: and loke what thyng the deuil tempteth hym to leaue, the more towarde the contrary, let hym be pitiouse and comfortable to those that are in distresse and affliction, I meane not let euery malefactor passe foorth vnpunished and freli runne out and robbe at rouers, but in hys heart be sory to see that of necessitie for feare of decaying the cōmon wealth, men are dryuen to putte malefactors to payn. And yet where he fyndeth good tokens and likelyhode of amendement, therin al that he maye helpe that mercy may be had, there shal neuer lacke desperatly disposed wretches inough beside, vpō whom for ensaumple iustice mai procede, let him thinke in hys owne heart euery poore begger hys felowe.

Vincent. That will be verye hard vncle for an honorable mā to doe, whā he beholdeth himself richely apareled and the begger rygged in hys ragges.

Anthony. If here were Colin two menne that were beggers both, and afterwarde a greate riche manne woulde take the one vnto hym, and tell him that for a litle time, he woulde haue hym in hys house, and therevpon arayed hym in silke, and geue hym a greate bagge by hys syde fylled euen full of golde, but geuyng hym thys knotte therewyth, that within a

litle while, out he should in his olde ragges again, and beare neuer a penny with him. If this begger met hys fellowe nowe while his gaye gowne were on, mighte he not for al his gaye geare take him for his fellow stil: and were he not a very foole, if for a wealth of a fewe wekes, he would wene himselfe farre hys better:

☞ Vincent. Yes by my trouth vncle, if the difference of their state were none other.

☞ Antony. Surely Cosin, me thynketh ỳ in this world betwene the richest and the most poore, ỳ difference is scant so much: for let ỳ highest loke on ỳ most base, and consider how poore thei came both into this world, and than consider farther therwith, how riche soeuer he be now, he shal yet within a while, peraduenture lesse thā one wieke, walke out again as poore as ỳ begger shal, and thā by my trouth me thinketh this riche mā much more than madde, if for ỳ welth of a litle while, happely lesse than one wieke, he reckē hymselfe in earnest, any better than the beggers fellow: and lesse than this can no man thynke that hath any natural witte, & wyl vse it. But now a Christē man Cosyn that hath ỳ lyght of faith, he cannot faile to thinke in this thing much farther: for he wil thinke not onely vpō his bare coming hither, & his bare going hence again, but also vpon the dreadful iudgemēt of god, & vpon ỳ feareful paines of hel, and of the inestimable ioyes of heauen. And in the cōsidering of those thynges, he wil cal to remēbraunce that paraduenture when this begger & he be both departed hence, ỳ begger may be sodeynly set vp in such totalite, ỳ wel were him selfe ỳ euer was he borne if he might be made his felow: & he that wel bethinketh him Cosin vpon these thinges, I verely thynke that the arrowe of pryde flying forth in ỳ day of worldly welth,

shall

shal neuer so wounde hys heart that euer it shal beare hym vp one fote. But now to the entent he may thinke on such thinges ỹ better, let him vse often to resort to confession, & there opē his heart, & by ỹ mouth of some good vertuous gostly father haue such thinges ofte renued in hys remembraunce, let him also choose him selfe some secret solitary place in hys owne house as farre from noise & compani as he cōueniently can, and thither let him some time secretly resort alone, imagining himselfe as one going out of ỹ world, euē straight vnto the geuing vp of hys reckoning vnto god, of hys sinneful liuig: thā let him there before an altare, or some pitiful Image of Christes bitter passiō, the beholding wherof may put him in remembraunce of the thing and moue hym to deuout cōpassyon and there knele down or fal prostrate, as at the feete of almyghtie god, verely beleuyng him to be there inuisibly presente, as without any doubt he is: there let him open his heart to god & cōfesse his faultes such as he can cal to mind, & pray god of forgeuenes. Let him also cal to remēbraunce the benefites ỹ god hath geuē him, either ingeneral among other men, or priuately to hymselfe, and geue hym humble harty thankes therfore: there let him declare vnto god the temptacions of the deuil, the suggestiōs of the flesshe, thoccasions of ỹ world & of his worldli frendes, much worse many times in drawyng a man from god, than are hys most mortall enemyes, which thing oure Sauiour witnesseth himselfe where he sayth: Inimici hominis domestici eius, the enemyes of a man are they that are hys owne familiers, there let him lament and bewayle vnto god his owne frailtie, negligence, and slouth in resisting and withstanding of temptacion, hys readines and promptie to fall thereunto, there lette him beseche

God

god of his gracious aide & helpe to strēgth his infirmitie wal both in keping him frō falling: & whā he by his own faultes misfortuneth to fal, than wt ỹ helping hād of his merciful grace to lift him vp & set him on his fete in ỹ state of his grace again, & let this mā not doubt, but that god heareth him & graūteth him gladly this boone, and so dweling in the faythfull trust of gods helpe, he shal wel vse his prosperite, & perseuer in his good profitable busynes, & shal haue therin ỹ truth of god so cōpasse him about wt a pauice of his heauēly defence, that of ỹ deuils arrow flying in ỹ day of worldly wealth, he shal not nede to dreade. ¶ Vincent. Forsoth vncle I like this good counsaile wel, & I would wene ỹ such as are in prosperitie, & take such order therin, mai doe both to thē self & other folke about much good. ¶ Anthony. I beseche our lord Cosin, put this & better in ỹ mind of euery man that nedeth it: & now wil I touche one word or twain of the third tēptaciō wherof ỹ prophete speaketh in these wordes. A negotio per ambulante intenebris, frō the busines walking in ỹ darknes, & thē wil we cal for our dinner: leauing ỹ last tēptaciō ỹ is to wete, Ab incursu & demonio meridiano. Frō the incursiō, & ỹ deuil of ỹ mid day. til after none, and thā shal we ther with god willing make an ende of al this matter. ¶ Vincent. Our lorde rewarde you good vncle for your good labor with me, but for oure lordes sake take good hede vncle ỹ you forbeare not your dinner ouer long. ¶ Anthony. Feare not ỹ Cosin, I warrāt you, for this piece wil I make you but short.

¶ The .xviii. Chapter.

Of the deuil named Negotiū that is to vvit, busines vvalking about in the darknes

The prophet saith in ỹ said psalme. Qui habitat in adiutorio altissimi, in protectione dei celi commorabitur. Scuto circundabit te veritas eius, non timebis. &c. A negotio per ambulante intenebris. He that dwelleth in ỹ faithful hope of gods helpe, he shal abide in ỹ protectiō or safegard of ỹ god of heauen, & thou ỹ art such one, shal ỹ truth of him so cōpasse about with

a pauice ỹ thou shalt not be afrayed of ỹ busines walking about in ỹ darknesses. Negotium is here Cosin, the name of a deuil ỹ is euer ful of busines, in temptynge folke to much euil busines: this time of tempting is in ỹ darknesses, for you wote wel, ỹ beside the very full night which is ỹ depe darke, there are two tymes of darknesses. The one ere ỹ morning waxe light. The other whā ỹ euenig waxeth darke. Two times of like maner darknes, are there also in ỹ soule of mā: ỹ one ere ỹ light of grace be wel in ỹ heart sprōgen vp. The other whā ỹ light of grace out of ỹ soule begynneth to walke fast awai. In these two darknesses this deuil ỹ is called busines, busely walketh aboute, & such fond folke as wil folow him, he carieth about wt him, & setteth thē a worke wt many maner būbling busines: he setteth I say some to seke ỹ pleasures of ỹ flesh, in eatig, drinkig and other filthi delite, & some he setteth about ỹ incessāt seking for these worldly gooddes, & of such busye folke whō this deuil called busines, our sauiour sayth in the gospel: Qui ambulat in tenebris nescit quo vadit. he that walketh in darkenes wotteth not whither he goeth. And surely in such case are they, for thei neither wote which way thei goe, nor whither. For verely thei walke roūd about, as it were in a roūd mase, & thē thei wene thēselfe at an end of their busines, they be but at ỹ beginning: agayn, goe thei neuer so ful fed to bed, yet euermore on ỹ morrowe as new be thei to be fed again as thei were the day before. Thus fareth it by the belly, thus fareth it wt those partes ỹ are beneth ỹ belli, & as for couetice, fareth like the fyer, ỹ more wood ỹ cometh therto, ỹ more feruēt & ỹ more gredy it is, but now hath this mase a centry or middle place, into which sūtime thei be cōuaied sodaily whā they wene they were not yet farre frō ỹ bynke ỹ cōtrey or middle place of this mase is hel, & into ỹ place be these busy folke that with this deuil of busines walke aboute in this busye mase, in the darkenesses, sodainly

sometime

sometyme conuayed, no thyng ware whither they be goyng, & euen whyle they wene that thei were not farre walked frō the beginning, & that they had yet a great way to walke aboute before they should come to ỹ end: but of these fleshely folke walking in this pleasaunte busi mase, the Scripture declareth ỹ ende. Ducunt in bonis dies suos & in puncto ad inferna descendunt. They leade their life in pleasure, & at a poppe downe they descend into hell. Of the couetouse man sayth. S. Paul. Qui volunt diuites fieri incidunt in temptacionem & in laqueum diaboli, & desideria multa inutilia & nociua que mergunt homines in interitum & perdicionem. They ỹ long to be riche doe fal into temptaciō & into ỹ grinne of ỹ deuill, and into many desyres vnprofitable & harmeful, which drouṍde mē into death & into destruccīō. Lo, here is the middle place of thys busy mase, ỹ grinne of ỹ deuill, the place of perdicion & destruccīō, ỹ thei fall and be caught and drounde in ere they be ware. The couetouse riche man also that our sauiour speaketh of in ỹ gospel, that had so great plenty of corne ỹ hys barnes would not receyue it, but entended to make hys barnes larger, & sayd vnto hymselfe that he woulde make merye many dayes, had went you wote well that he had had a great way yet to walke, but god sayed vnto hym: Stulte, hac nocte tollent a te animam tuam, que autem parasti cuius erunt? foole, this night shall they take thy soule from thee, and than all thys good that thou haste gathered, whose shall it be? here you see ỹ he fel sodeynly into ỹ depe centry of this busy mase, so ỹ he was fallē ful & whole therin long ere euer he had went he should haue come nere thereto. Nowe this wote I very well, ỹ those ỹ are walking aboute in this busi mase, take not theyr busynes for any tribulacion, and yet are there manye of them forweried as sore, & as sore panged & payned therin, theyr pleasures being

being so shorte, so litle and so fewe, and theyr displeasures & theyr griefes so great, so continual, & so many, that it maketh me thinke vpō a good worshipfull man, which whan he diuers times beheldē hys wyfe, what payne she tooke in strayghte binding vp her heere, to make her a fayre large forehead, and with straight bracing in her body to make her middle smale, both twaine to her great payne, for the pride of a litel foolishe praise: he saied vnto her. Forsoth Madame if god geue you not hel, he shal doe you great wrong, for it must nedes be your own of very right: for you bye it very dere, and take verye greate payne therefore. They that nowe lye in hell for theyr wretched lyuing here. dooe nowe perceiue theyr follye in theyr more payne that they tooke heere for the lesse pleasure. There confesse they nowe theyr folye, and crye out. Lassati sumus in via iniquitatis: we haue been wearied in the waye of wyckednes. And yet while they were walking therin, they would not rest thē selfe, but runne on styl in theyr wearines, and put them selfe still vnto more payne and more, for that little pieuishe pleasure, shorte and sone gone, that they tooke all that labour and payne for, beside the euerlasting payne that followed it for theyr farther aduantage after. So helpe me god and none other wyse, but as I verely thinke ỹ many a man byeth hel here with so much payne, ỹ he might haue bought heauen with lesse thā the one halfe. But yet as I saye, whyle these fleshly & worldly busy folke are walking about in this round busy mase of the deuil ỹ is called busines, ỹ walketh about in these two tymes of darknesses, theyr wittes are so by ỹ secret enchaūtemente of ỹ deuill bewitched, ỹ they marke not ỹ great longe miserable wearines & payne ỹ the deuil maketh them

to

to take and endure about nought, and therefore they take it for no tribulacīō, so that they nede no cumfort: and therfore is it not for theyr sakes that I speake all this, saving that it maye serue them for counsayle, toward the perceiving of theyr owne foolishe miserye, throwe the good helpe of goddes grace beginning to shine vpon them againe. But there are verye good folke & vertuous that are in the daye light of grace, & yet because the deuil tēpteth thē busily to such fleshely delights, & sith they see plentie of worldly substance fall vnto them, & fele the deuil in likewyse busily about to tempt them to set theyr hearte therupō, they be sore troubled therwith, & begin to feare thereby that they be not wyth god in the light, but wyth the deuil that ỹ Prophet calleth Negotiū, that is to saye, busynes, walking about in the two times of darkenesses: howbeit, as I sayd before of those good folke & gracious, that are in the worldly welth of greate power & auctoritie, and therby feare the deuilles arrowe of pride: so say I nowe here againe of these ỹ stand in dreade of fleshly foule sinne & couetice, sith they be but tēpted therw & folowe it not albeit ỹ they doe well to stand euer in moderate feare, lest w waxing ouer bolde, & setting ỹ thing ouer lighte, they mighte peraduenture misshap to fal in therto, yet sore to vexe and trouble them selfe with ỹ feare of losse of gods fauour therefore, is wout necessitie & not al way without peril. For as I sayed before, it withdraweth ỹ mind of a mā farre frō spiritual cōsolacion of the good hope ỹ he should haue in gods helpe. And as for these temptacīōs, while he ỹ is tēpted followeth thē not, the fight against thē serueth a man for matter of merite and reward in heauen, if he not onely flye ỹ dede, ỹ cōsente & the delectacīō, but also in ỹ he conueniently maye flye frō al ỹ occacions thereof,

and

& this point is in those fleshly tẽptaciõs a thing eth to perceiue, & metely playne inough. But in these worldly busines pertaining vnto couetise, therin is ỹ thing somewhat more darke, & in ỹ perceiuing more difficulty, & very great troublouse feare doth there oftẽtimes arise therof in ỹ heartes of very good folke, whã the world falleth fast vnto thẽ, because of ỹ sore wordes & terryble threates ỹ god in holy scripture speaketh against those ỹ are riche: as where. S. Paul saith. Qui volũt diuites fieri, incidunt in temptacionẽ & in laqueũ Diaboli. They ỹ wyl be riche, fal into temptaciõ, & into the grin of ỹ deuil, & where our sauiour saith him self. Facilius est camelum per foramẽ acus quã diuitẽ intrare in regnũ dei. It is more easy for a camel, or as some say (for so Camelus signifieth in ỹ Greke tõg) for a great cable rope to goe through a nedles eye, thã for a riche man to entre into ỹ kingdome of god. No metuaile nowe though good folke that feare god take occasion of great drede at so dredefull wordes, whan they see ỹ worldly goodes fal vnto thẽ, & some stãd in doubt whither it be lawful for thẽ to kepe any goodes or no. But euermore in all those places of scripture, ỹ hauing of ỹ worldly goodes is not ỹ thing ỹ is rebuked & threatened, but ỹ affectiõ ỹ the hauer vnlawfully beareth therto. For where. S. Paul saith. Qui volunt diuites fieri. &c. They ỹ wil be made riche he speaketh not of ỹ hauing, but of the will & ỹ desier & affectiõ, & the lõging for it. for ỹ can not be lightly wout sinne: for ỹ thinge ỹ folke sore long for, they will make many shiftes to get, & leopard thẽ self therfore, & to declare ỹ the hauing of riches is not forbyddẽ but ỹ inordinate affectiõ of ỹ mind sore set therupõ: The prophet saith: Diuicie si affluãt nolite cor apponere. If riches flowe vnto you, set not your harts therupõ. And albeit ỹ our lord by ỹ said ensãple of ỹ camel or ỹ cable rope, to come throw ỹ nedles

eye

eye, sayde ꝑ it is not onely hard, but also impossible for a riche man to entre into ꝑ kingdome of heauē, yet he declared that though the riche man can not geat into heauen of him self, yet god he sayd can geat hym in wel inough, for vnto mē he said it was impossible, but not vnto god: for vnto god he sayd, al thinges are possible. And yet ouer that he tolde of which maner riche men he meynt ꝑ could not geat into ꝑ kingdome of heauē, saying: Filioli, quā difficile est confidentes in pecuniis in regnum dei introire My babes, howe harde is it for them that put theyr trust and confidence in theyr money, to entre into the kingdome of god.

Vincent. This is I suppose vncle very true, and els god forbidde. For elles were the worlde in a full harde case if euery riche man were in such daunger & peril.

Anthony. That were it Cosin in dede, and so I wene is it yet. For I feare me to ꝑ multitude, there be very fewe, but that they longe sore to be riche, & of those ꝑ longe so to be, very fewe reserued also, but that they set theyr heartes very sore thereon.

Vincent. That is Uncle I feare me veri true, but yet not the thinge that I was about to speake of, but the thing ꝑ I would haue saide was this, that I can not wel perceiue (the worlde being such as it is, & so manye poore people therein) howe any man maye be riche, and kepe him riche without daunger of damnacion therefore. For al the while that he seeth poore people so many that lacke, while him self hath to geue them, and whose necessitie (while he hath wherwith) he is bound in such case of duetye to releue, so farforth that holye Saynte Ambrose sayeth: that who so that dye for defaulte, where we might help them, we kyl them our selfe. I can not see but that euery riche man hathe

greate

great cauſe to ſtande in great feare of damnacio, nor I can not perceiue as I ſaie, howe he can be deliuered of that feare as long as he kepeth his riches, and therfore though he mighte kepe hys riches, if there lacked poore men, & yet ſtand in goddes fauour therewith, as Abraham dyd, and many an other holy riche mā ſince: yet in ſuch aboundance of poore mē as there be nowe in euery countrey any man that kepeth any ryches, it muſte nedes be, that he hath an inordynate affeccion thereunto, while he geueth it not out vnto the poore nedy perſōs, ỹ the duety of charitie bindeth & straineth him to. And thus Uncle in thys worlde at this day, me ſemeth your comforte vnto good men that are riche & troubled wyth feare of damnacion for the keping can very ſcantly ſerue. ☞ Antony. Harde is it Colin in many maner thinges, to bydde or forbydde, affyrme or denye, reproue or allowe, a matter nakedly proponed and put forth, or precisely to ſaye, this thing is good or this thing is nought, wythout conſideracio of the circumſtaunces. Holy Saint Auſten telleth of a phiſicio that gaue a man a medicine in a certaine diſeaſe, that holpe him: the ſelfe ſame man at an other tyme in the ſelfe ſame dyſeaſe, tooke the ſelfe ſame medicine him ſelfe, and had thereof more harme than good: whiche thinge whē he ſhewed vnto the phiſicion, & aſked hym whereof that harme ſhoulde hap, that medicine, quod he, did the no good but harme, becauſe thou tookeſt it when I gaue it the not. This anſwere. S. Auſten very well alloweth, for ỹ though ỹ medicine were one, yet might there be peraduenture in the ſickneſs, ſome ſuche dyfferēce, as ỹ pacient perceiued not, yea or in the mā him ſelf, or in the place, or in ỹ time of ỹ yere: many thinges might make the let. for whiche the phiſicion would not

than haue geuen him the selfe same medicine that he gaue him before, to peruse euery circūstance ẏ might Colin in this matter be touched, & were to be considered & waighed, would in dede make this parte of this deuil of busines a very busy piece of worke, & a lōg: but I shall a litle open the point that you speake of, and shall shewe you what I thinke therin, wyth as fewe wordes as I conueniently can, & than wil we goe to dinner. First Colin, he that is a riche man & kepeth all his good, he hath I thinke very good cause to be very fraid in dede. And yet I feare me ẏ such folke feare it least, for they be very farre frō the state of good mē, sith if they kepe stil al, thā are they very farre frō charitie, & doe, you wote wel, almose, either litle or none at al. But nowe is our questiō Colin, not in what case ẏ riche mā standeth ẏ kepeth al, but whither we should suffer men to stande in a perillous dreade and feare, for the keping of any great part. For if that by the kepyng still of so much, as maketh a riche mā stil, they stand in ẏ state of damnaciō: thā are ẏ curates bound ē plainly to tel thē so according to the cōmaundemēt of god geuen vnto thē al in ẏ persō of Ezechyel. Si dicente me ad impium morte morieris non annunciaueris ei. &c. If whan I say to the wicked mā. Thou shalte dye, ẏ doe not shewe it vnto him, nor speake it vnto him, that he may be turned frō his wicked waye and maye liue, he shall soothly dye in his wyckednes, & hys bloud shall I verily requite of thine handes. But Colin, thoughe god inuited men vnto ẏ folowing of him selfe in wyful pouertie, by the leauing of altogether at once for his sake, as the thing whereby wyth being out of the solicitude of worldlye busines, & farre frō the desier of earthly cōmodities, they may the more spedely geat and attaine the state of spirituall perfectiōz the hungry desire, & longing for

celestial

celestial thinges, yet doth he not commaũd euery m̃ so to doe vpon ỹ peril of dãnaciõ. For where he saieth: Qui nõ renũciauerit omnibus que possidet, nõ potest esse meus discipulus. He ỹ forsaketh not al ỹ euer he hath, can not be my disciple. He declareth wel by other wordes of his owne in ỹ selfe same place a litle before, what he meaneth. For there saieth he more. Si quis venit ad me & non odit patrem suum & matrem, & vxorem, & filios, & fratres, & sorores, ad huc autem & animam suam, nõ potest esse meus discipulus. He that cometh to me and hateth not his father & hys mother, & his children, and hys brethren and hys sisters, yea and hys owne lyfe too, can not be my dyscyple. Here meaneth our sauiour Christ ỹ none can be hys disciple, but if he loue him so farre aboue al his kinne, & aboue hys owne lyfe to, ỹ for the loue of hym rather than to forsake him, he shal forsake them al: & so meaneth he by those other wordes, that whosoeuer doe not so renounce & forsake al that euer he hath in his owne heart and affection, that he wil rather lese it al and let it goe euery whitte, thã deadlye displease god with the reseruing of anye one part therof, hẽ can not be Christes dyscyple syth Christe teacheth vs to loue God aboue all thing: & he loueth not God aboue all thing, that contrary to gods pleasure kepeth any thing that he hath. For ỹ thing he sheweth him selfe to set more by than by god, whyle he is better cõtent to lese god, than it. But as I said to geue awaye al or that no mã should be riche or haue any substance, ỹ find I no cõmaũdement of. There are as our sauiour saith, in the house of his father many mansions, & happy shall he be, that shall haue the grace to dwell euen in the lowest. It semeth verily by ỹ gospel, ỹ those which for gods sake suffer penury, shal not onely dwel aboue those in heauen, ỹ liue here in plenty in earth but also ỹ heauen in

ſome maner of wiſe more properly belōgeth vnto thē, & is more ſpecially prepared for thē, thā it is for the riche, by ỹ, that god in the goſpell cōſayleth the riche folke to bye in a maner heaué of thē, where he ſaieth vnto ỹ riche mē. Facite vobis amicos de Mammona iniquitatis, vt cum defeceritis, recipiant vos in eterna tabernacula. Make you friendes of the wicked ryches, ỹ whan you fayle here, they maye receiue you into euerlaſting tabernacles. But now although this be thus, in reſpect of the riches and the pouertie compared together, yet they being good mē both, there maye be ſome other vertue beſide, wherin the riche mā may ſo peraduēture excel, ỹ he may be in heauen farre aboue ỹ poore mā ỹ was here in earth in other vertues farre vnder him, as ỹ proſe appeareth clerely in Lazarus and Abraham. ¶ The .xix. Chapter.

NOr I ſaye not this to the entent to comforte riche men in heaping vp of riches, for a lytle comforte is bente inough thereto for them. They be not ſo proude hearted and obſtinate, but that they would I wene, to that counſayle be with right lytle exhortacion verye conformable. But I ſay this for thoſe good mē to whom god geueth ſubſtance, and the minde to diſpoſe it well, & yet not the minde to geue it all awaye at once, but for good cauſes to kepe ſome ſubſtance ſtill, ſhould not diſpaire of goddes fauour for the not doing of the thing, which god hath geuen them no commaundemēt of, nor drawen by anye ſpecial calling therunto. Zacheus loe, that clymed vp into the tree for deſier ỹ he had to behold our ſauiour, at ſuch time as Chriſt called aloude vnto him & ſayd: Zacheus, make haſt & come downe, for this daye muſt I dwel in thy houſe. Zacheus was ſo glad therof, & ſo touched inwardly wᵗ ſpecial grace to the profite of his ſoule, that whereas al ỹ people murmured much that

Chriſte

Christ would call him and be so familiar with hym, as of his owne offre to come vnto his house, considering that they knewe him for the chiefe of the Publicanes, that wer customers or tolle gatherers of themperours duetes: all which whole company were among ỹ people sore infamed of rauine, extorciō and bribery, & than Zacheus, not onely the chiefe of that felowship, but also growen greatly riche, wherby the people accoumpted him in they? own opinion, for a man very sinneful and nought: he forthwith by the instinct of ỹ spirite of god, in repr?oche of al such temerarious bold & blynd iudgement geuen vpon a man, whose inwarde mind and sodayn chaunge they cannot see, shortly proued them all deceiued and that our lord had at those fewe woor?des outwardly spokē to him, so touched him, that his grace so wrought in his heart within, ỹ whatsoeuer he was before, he was than, vnwares vnto them all sodaynly waxen good: for he made haste & came downe, & gladly receiued Christ, and sayd: Loe lord, the one halfe of my goodes here I geue vnto poor? people: & yet ouer that, if I haue in any thing deceued any mā, here am I ready to recompence him foure folde as muche.

Vincent. Thys was vncle, a gracious hearyng, but yet I marueile me sūwhat wherfor? Zacheus vsed his woor?des in that maner of or?de. For me thinketh he shoulde first haue spoken of making restitucion vnto those whom he had begyled, and than speake of geuing his almose after. For restitucion is, you wote well, duetye, and a thing of such necessitie, that in respect of restitucion, almose dede is but voluntarye. Therefor? it might seme, that to put men in mind of they? duetie in making restitucion fyrst, and doing they? almose after, Zacheus should haue sayd mor? conuenientlye if he had

sayd fyrst that he woulde make euery man restitucion whom he had wronged, & than geue halfe in almose of that ỹ remayned after, for only that might he cal clerely his own. ☞ Anthony This is true Colin, where a mã hath not ynough to suffise for bothe: but he that hath is not bound to leaue his almose vngeuen to the poore man that is at his hand, and peraduenture calleth vpõ him til he goe seke vp al his creditors, and al those that he hath wronged, so farre peraduenture asundre, that leauing the one good dede vndone ỹ while, he may before they come together change that good mind again, and dooe neither the one nor the other. It is good alway therfore to be doing some good out of hand, while we thynke thereon: grace shall the better stande with vs, and encrease also to goe the farther into the other after: and this I answere, if the man had there dons the one out of hand, ỹ geuing I meane half in almose, & not so muche as speake of restitucion till after, where as nowe though he spake the one in ordre before the other, and yet all at one time, the thing remayned still in his libertie to put them both in execucion after such ordre as he should than thinke expedient. But nowe Colin did the spirite of god tempre the tongue of zacheus in the vtteraunce of these wordes, in suche wyse as it may wel appeare the saying of the wyse man to be verifyed in them, where he sayeth: Domini est gubernare linguam. To god it belongeth to gouerne the tongue.

For here when he sayde he would geue halfe of hys whole good vnto poore people, and yet besyde that, not onely recompẽce any man whom he had wronged, but more than recompence him by three times asmuche again: he double reproued the false suspicion of the people that accõted him for euil, ỹ than reckoned in their

mynde

mind al his good gotten in effect with wrong, because he was growen to substaunce in that office, which was commōly misused extorcionsly. But his wordes declared that he was ripe inough in his reckoning, ꝑ if half his goodes wer geuē away, yet wer he wel able to yeld euery man his duetie with ꝑ other half, & yet leaue himself no beggar neither: for he said not he would geue al away. Would god Cosin ꝑ euery riche christen man that is reputed right worshipful (yea & which yet in my mind, more is reckoned for right honest too) would and wer able, to do the thing that litle Zacheus ꝑ same great Publicane (were he Jewe or wer he ꝑfitur) said: ꝑ is to wete, with lesse thē halfe his goodes recompence euery man whom he had wronged, iiii. times as much: ye, ye Cosin, as much for as much hardly, and than they that shal receiue it, shall be content (I dare promise for thē) to let the other thrise as muche go, & forgeue it, because it was one of the hard poyntes of the olde lawe, whereas christen men must be ful of forgeuing, and not vse to require and exact their amendes to ꝑ vttermost. But now for our purpose here, notwithstāding that he promised not, neither to geue away al, nor to become a beggar nether, no nor yet to leaue of his office nether, which albeit ꝑ he had not vsed before peraduenture in euery poynt, so pure as. S. John baptist had taughte thē the lesson. Nihil amplius quam constitutū est vobis faciatis. Doe no more thē is appointed vnto you. Yet forasmuch as he might both lawfully vse his substance ꝑ he minded to reserue, and lawfully might vse his office to, in receiuing the ꝑinces duetie according to Christes expresse commaundement. Reddite que sunt Cesaris, Cesari. Geue themperour those thinges that are his, refusing al extorcion & bribery beside: our lord wel allowing his good purpose,

and exacting no farther footh of him concernyng hys worldly behaueour, answered and sayd: Hodie salus facta est huic domui eo quod ipse filius sit Abrahe. This day is health comen to this house, for that he too, is the sonne of Abraham. But now forgeat I not Colyn, ẏ in effecte thus farre you condiscende vnto me that a man may be riche, and yet not out of the state of grace, nor out of goddes fauour: howbeit you thinke that though it maye be so in some tyme, or in some place, yet at this time, and in this place, or any such other like, wherein be so many poore people vpon whom they be, you thinke, bounden to bestowe their good, they can therfore kepe no riches with good conscience: Verely Colin if ẏ reason would hold, I wene the world was neuer such any where, in which any man might haue kept any substaunce without the daunger of damnation, as for since Christes dayes to the worldes end, we haue the witnes of his own word, that there hath neuer lacked poore mē, nor neuer shal: for he sayed himselfe. Pauperes semper habebitis vobiscum, quibus quum vultis, benefacere potestis. Poore men shal you alway haue with you, whom when you wil you may doe good vnto: so that as I tell you, if your rule should hold, then wer there, I wene, no place in no time since Christes dayes hetherto, nor as I thinke in as lōg before that neither, nor neuer shal there hereafter, in which there could any man abide riche without the danger of eternall dāmnacion, euen for his riches alone, though he demeaned it neuer so well. But Colin, men of substaūce must there nedes be, for els shal you haue moe beggars pardie, thē there be, & no man left able to relieue another. For this thinke I in my mind a very sure conclusion, that if al the money that is in this cūtrey, were to morowe next brought together out of euery mans hand,

and

and layd al vpon one heape, and than deuided out vnto euerye man alike, it would be on the morrowe after worse than it was the day before. For I suppose whan it were all egally thus deuided amōg al, the best should be left litle better, than a begger almost is now: and yet he that was a begger before, al that he shalbe the richer for ỳ he should therby receiue, shal not make him much aboue a begger stil: but many one of ỳ riche mē if their riches stode but in moueable substaunce, shalbe safe inough frō riches haply for al their life after. Men can not you wote well liue here in thys worlde, but if that some one mā prouide a meane of liuing for some other many, euerye man cannot haue a ship of hys own, nor euery man be a marchaunt without a stocke, and these thinges you wote wel must nedes be had: nor euery mā cannot haue a plowe by himselfe. And who might liue by the taylors craft, if no man were able to put a gown to make: who by masonrye: or who could liue a carpenter, if no man were able to builde neither churche nor house: Who should be makers of anye maner of cloth, if there lacked men of substaunce to set sondry sortes a worke: Some man that hath but two ducates in his house, were better forbeare them bothe and leaue hymselfe not a farthing, but vtterly lese all his owne, than that some rythe man by whome he is wrekely sette a worke, shoulde of his money lese the one halfe, for than were himselfe like to lacke worke. For surely the riche mannes substaunce is the welspring of the poore mans liuing. And therfore here would it fare by ỳ poore man as it fared by ỳ woman in one of Esopes fables, which had an henne that layde euery daye a golden egge: tyll on a day she thought she would haue a great mayny of egges at once, and therefore she kylled her henne, and

found

found but one or twayne in her belly, so that for conetise of those fewe she lost manye. But nowe Cosin, to come to your dout how it may be that a man may with conscience kepe riches with him, when he seeth so many poore men vpon whom he may bestowe it: Verely that might he not with conscience do, if he must bestowe it vpon as many as he may. And so must of truth euerye riche man doe, if all the poore folke that he seeth, be so specially by Gods commaundement committed vnto his charge alone, that because our sauiour saith: Omni petenti te, da. Geue euery mā that asketh the, therfore should he be boūd to geue out stil to euery beggar that wil aske him, as long as any penny lasteth in his purse. But verely Cosin, ỹ saying hath as S. Paule saith and other places in Scripture, neede of interpretacion. For as holy. S. Austen saith: Though Christ say, geue euerye man that asketh the: he saith not yet, geue them al that they wil aske thee. But surely al wer one, if he meint to bynde me by cōmaundement to geue euery man without exception somewhat, for so should I leaue my selfe nothing. Our sauior in that place of ỹ. vi. Chap of S. Luke, speaketh both of ỹ contēpt ỹ we should in heart haue of these worldly thinges, & also of ỹ maner ỹ men should vse toward their enemies. For there he biddeth vs loue our enemies, geue good wordes for euil, & not onely suffer iniuries pacientlye bothe by takyng away our goodes and harme done vnto our bodies, but also be ready to suffer the double, and ouer that, to doe thē good agayne, that dooe vs the harme. And amonge these thinges he biddeth vs geue euerye manne that asketh, meaning that in the thing that we may conueniently do a mā good, we should not refuse it, what maner of man soeuer he be, though he were oure mortall

enemy,

enemy,namely where we ſee, ẏ but if we helpe him our ſelf, ẏ perſon of ẏ man ſhould ſtād in peril of periſhing, & there ſaith: Si eſurierit inimicus tuus,da illi cibū. If thine enemy be in hunger,geue him meate. But noẅe though I be bound to geue euery maner of man in ſome maner of his neceſſitie,wer he my frend or my foe,chriſten mā or heathē,yet am I not vnto al men bound alike,nor vnto any man in euery caſe alike. But as I began to tell you, ẏ differēce of ẏ circumſtances make great change in the matter. S. Paul ſaith Qui non prouidet ſuis,eſt infideli deterior. He ẏ prouideth not for thoſe ẏ are his, is worſe thā an infidele. Thoſe are ours that are belonging to our charge,either by nature or law, or any cōmaundement of god,by nature as our children,by law as our ſeruantes in our houſhold: ſo ẏ albeit theſe two ſortes be not ours al alike,yet would I thinke that ẏ leaſt to be ours of ẏ twayn: that is to wete,our ſeruantes,if they nede & lack,we be bcundē to loke to them,& prouide for their nede,& ſee ſo farforth as we may,that they lacke not ẏ thinges ẏ ſhould ſerue for theyr neceſſitie,while they dwel in our ſeruice. Me ſemeth alſo ẏ if they fal ſicke in our ſeruice,ſo ẏ they cānot do ẏ ſeruice ẏ we retain thē for: yet may we not in any wiſe turne them then out of doores,& caſt thē vp cōfortleſs while they be not able to labor & helpe themſelfe,for this wer a thing agaynſt al humanitie. And ſurely if he wer but a waifaring mā ẏ I receued into mi houſe as a geaſt,if he fal ſicke therin,& his money gone, I reckon my ſelf boūden to kepe him ſtill,and rather to begge aboute for his reliefe than caſt him oute in that caſe to the peryll of hys lyfe, what loſſe ſoeuer I ſhonlde take thereby in keeping of him. For when God hath by ſuche chaunce ſente him to me, and there once matched me with hym, I reckon my ſelfe ſurely charged

with

with him, till I maye without perell of his life, be well and conueniently discharged of him.

By Goddes commaundement are in our charge, our parētes, for by nature we be in theyr sith as. S. Paul saith, it is not ỹ childrens part to prouide for ỹ parētes, but the parentes to prouide for the children, prouide I meane conueniently good learning or good occupacions to geat theyr liuing by with trueth and the fauour of god, but not to make prouisiō for thē of such maner of liuing as to godward they should liue ỹ woorse for: but rather if they see by their maner, ỹ to much woulde make them nought, the father should then geue them a great deale the lesse. But although ỹ nature put not ỹ parentes in the charge of the childrē: yet not onely god cōmaundeth, but the order of nature also compelleth, ỹ the children should both in reuerent behaueour, honor their father & mother, & also in al their necessitie maintain thē, & yet asmuch as god & nature both bindeth vs to the sustenance of our own father, his nede may be so litle, though it be sumwhat, and a frēd mans so great, ỹ both god & nature also would I should in suche vnequal nede, relieue that vrgent necessitie of a straunger, yea my foe, & gods enemy to, the veri Turke or Sarazin before a litle nede, & vnlikely to do great harme in my father and in my mother to, for so ought they bothe twayne them selfe to be well content I shoulde. But nowe Cosyn out of the case of suche extreme nede well perceiued and knowen vnto my selfe, I am not boundē to geue euery begger that will aske, nor to beleue euery fayton that I mete in the strete, that will saye him selfe that he is very sycke, nor to reckon all the poore folke committed by God only, so to my charge alone, ỹ none other man shoulde geue them nothinge of his, tyll I haue

haue firſt geuē out al myne, nor am not boundē neyther to haue ſo euill opiniō of all other folke ſaue my ſelfe, as to thinke, ꝯ but if I helpe, the poꝛe folke ſhal al faile at once, for god hath left in al this quarter no mo good folke nowe but me: I may thinke better by my neyghbour, & woꝛſe by my ſelfe than ſo, & yet come to heauen by goddes grace well inough. Vincent. Marye Uncle but ſome man wil peraduenture be right well cōtent in ſuch caſes, to thinke his neyghbours verye charitable, to the entent ꝯ he maye thinke him ſelfe at libertie to geue nothing at al. Anthony. That is Coſin verye true, ſo wyll there ſome be contente eyther to thinke, oꝛ make as though they thought, but thoſe are they ꝯ are contente to geue noughte, becauſe they be nought. But our queſtion is Coſin not of thē, but of good folke, ꝯ by the keping of woꝛldely goodes, ſtande in great feare to offend god. For ꝯ acquieting of theyꝛ cōſcience ſpeake we nowe, to the entent ꝯ they may perceiue what maner of hauing of woꝛldly goodes & keping therof, maye ſtand wᵗ the ſtate of grace. Nowe thinke I Coſin ꝯ if a mā kepe riches about him for glorye & royalty of ꝯ woꝛlde, in cōſideratiō whereof he taketh a great delite, & liketh him ſelf therfoꝛe ꝯ better taking ꝯ poore for ꝯ lacke thereof as one farre woꝛſe thā him ſelf, ſuch a mind is verye vaine, fooliſhe, proude and ſuche a man is verye naughte in dede. But on the other ſide, if there be a mā ſuch as would god there were many, ꝯ hath vnto riches no loue, but hauing fal aboundantly vnto him, taketh to hys owne part no great pleaſure therof, but as though he had it not kepeth him ſelfe in lyke abſtinence & penance prieue as he woulde doe in caſe he hadde it not, and in ſuch thinges as he doeth openly beſtowe ſomewhat more

liber

liberally vpon him selfe in hys house after some maner of the worlde, lest he should geue other folke occasiō to mervaile & muse, and talke of his maner, & misreport him for an ipocrite, therein betwene god & him doth truely protest & testifie as did the good Queene Hester, that he doth it not for any desier therof in the satisfying of his owne pleasure, but would vyth as good will or better, forbeare the possession of riches, saving for the commodytie that other men haue by hys dysposing thereof, as percase in keping of a good household in good christē order & fashiō, & in setting other folke a worke vp such thing as they gaine theyr liuing ỹ better by his meanes. This mānes hauing of riches ℣ might me thinketh in merite, match in a maner with an other mānes forsaking of al if there were none other circumstaunces more pleasaunt vnto god farther added vnto the forsaking beside, as percase for the more feruent contemplacion, by reason of the solicitude of al worldly busines left of, which was the thing that made Mary Magdalenes part the better. For vs woulde Christe haue rather her much more thanke to goe about and be busy in helping her sister Martha to dresse hys dinner, than to take her scoole and sytte downe at her ease and doe nought. Nowe if he that haue thys good and riches by him, haue not happely fully so perfecte minde, but somewhat loueth to keye him self from lacke, and not so fully as a pure christen fashion requireth, determined to abandō his pleasure: wel, what wyl you more, the mā is so much ỹ lesse perfecte, than ℣ would he were, and happely than him self woulde wishe, if it were as easie to be it as to wishe it, but yet not by & by in the state of damnacion, no more thā he ỹ forsaking al, & entring into religion,

is

is not yet alway so clere depured fro̅ al worldly affec-
cions as him selfe would very faine he were. & much
bewaileth ỹ he is not: of whō some man ỹ hath in the
world willingly forsaken ỹ likelihode of right worshyp-
full roumes, hath afterward had much adoe, to kepe him
selfe fro̅ the desier of ỹ office of celerar or certayn, to
beare yet at ỹ leastwyse some rule & auctorite, though
it were but among ỹ belles. But god is more merciful
to mannes imperfectiō, if ỹ mā know it, & knowledge
it, & mislike it, & litle & litle labour to amend it, thā to
reiect & cast of him ỹ after as his cratletie can beare &
suffer, hath a general intēt & purpose to please him & to
preferre or set by nothing in al this world before hym.
And therfore Colin, to make an ende of this piece wyl
A negotio perambulante in tenebris. Of this deuil I meane ỹ the
prophet calleth busines walking in the darknes. if a
mā haue a mind to serue god & please him, & rather lese
al the good he hath than wittingly doe deadly sinne, &
would wout murmure or grudge, geue it euer whitte
awaye in case that god should so commaūde hym and
intende to take it patiently if god would take it from
him, & glad would be to vse it vnto gods pleasure, & doe
his diligence to knowe and to be taught what maner
vsing therof god would be pleased wyth: & therin fro̅
tyme to time be glad to folowe the counsayle of good
vertevous men, thouge he neyther geue awaye all at
once, nor geue euerye man that asketh hym, neyther
(lette euerye man feare and thynke in thys world, ỹ
al the good that he doth or can doe, is a great deale to
litle) but yet for al that feare, let hym dwel therwith in
the faythfull hope of Goddes helpe. And than shall
the trueth of god so cōpasse him about (as the prophet
saith) with a pauice, that he shal not so nede to dreade ỹ

traines & the temptacions of this deuil ỹ the prophete calleth buſines, walking about in the darkenſſes, but that he ſhall for all the hauing of riches and worldlye ſubſtance, ſo auoyde his traines and his temptacions, that he ſhal in concluſion by the greate and almighty mercye of god, geat into heauen well inoughe. And nowe was I Colin aboute loe, after thys piece thus ended, to bidde them to bringe in our dinner, but now ſhal I not nede loe, for here they come with it already.

¶ Vincent. Forſoth good Uncle god diſpoſeth and temeth your matter and your dinner both I truſt. For the end of your good tale (for which our lorde rewarde you) and the beginning here of your good dinner too. (from which it were more than pitie that you ſhoulde any lenger haue taried) mete eue at the cloſe together.

¶ Anthony. Well Colin nowe will we ſaye grace, and than for a while wil we leaue talking, and aſſaye howe our dinner ſhall like vs, and howe fayre we can fall to feding, which done you know my cuſtomable guiſe (for maner I maye not cal it) becauſe ỹ gyſe is vnmanerly to bydde you not fare well, but ſteale awaye from you to ſlepe: but you wote well I am not wonte at after noone to ſlepe longe, but euen a litle to forgeatte the worlde. And when I wake, I will againe come to you, and than is (god willyng) all thys longe daye oures, wherein we ſhall haue time inough to talke more than ſhall ſuffice for the finiſhing of thys one parte of our matter, which onely nowe remaineth.

☞ Vincent. I praye you good vncle kepe your cuſtomable maner, for maner maye you call it well inough: for as it were againſte good maner to looke that a man ſhoulde kneele downe for courteſie whan his knee is ſore, ſo is it very good maner that a man of your age

agreued

agrieued with suche sondry sykenesses besyde, that suffre you not alway to slepe when you should. Lette his slepe not slyppe awaye, but take it when he maye: And I will vncle in the meane while steale from you too, and spede a little earrande, and returne to you againe.

Antony. Tarye whyle you will, and when you haue dyned, goe at your pleasure, but I pray you tarye not long.

Vincent. You shal not nede vncle to putte me in mynde of that, I woulde so fayne haue vp the remnaunte of our matter.

¶ The third Booke and the last, of consolacion and comfort in tribulacion.

¶ Vincent.

SOmewhat haue I taried the longer vncle, partlye for that I was loth to come ouersone, lest my sone coming myghte haue happed to haue made you wake to sone: but spetially by the reason I was letted with one that shewed me a letter dated at Cõstantinople, by which letter it appeareth, ꝑ the great Turke prepareth a meruellous mighty army, and yet whether he wil therwith, that can there yet no man tell. But I feare in good faith vncle, that his vyage shalbe hither. Howbeit, he that wrote the letter, sayeth that it is secretly sayd in Constantinople, that greate parte of his armye shalbe shipped and sent eyther into Naples or into Cicile.

¶ Anthony. It may fortune Colin, that the letter of the Venecian dated at Constantinople, was deuised at Venice. From thẽce come there some among, & sometime frõ Rome to, & sometime also frõ other places, letters al farced ful of such tydinges ꝑ the Turke is ready to doe some great exploitie, which tydinges they blowe about for ꝑ furtherãce of some such affayres, as thei thã haue themselfe in hand. The Turke hath also so many men of armes in his retinew, at his continual charge, that lest they should lye still and doe nothing, but peraduenture fall in deuising of some nouelties among thẽselfe, he is fayn yerely to make some assemblies and some

some chaungeing of the from one place vnto another, and parte some sort asunder, that they ware not ouer well acquaynted by dwelling ouer long together. By these wayes also he maketh those that he mindeth sodeynly to inuade in dede, the lesse to loke therfore, and therby ẏ lesse preparacion to make before, while they see him so many times make a great visage of warre, when he mindeth it not: but then at one time or other, they sodeinly feele it when they feare it not. Howbeit, full likely Colin it is of very trueth, ẏ into this realme of Hungarye he will not fayle to come. For neither is there any countrey thorow christẽdome, that lyeth for him so mete, nor neuer was there any time tyll now, in which he might so wel and surely winne it. For now cal we him in our self (God saue vs) as Esope telleth, that the shepe toke in the woulfe vnto them, to keepe them from the dogges. ❧ Vincent. Than are there very like good vncle al these tribulacions to fal vpon vs here, ẏ I spake of in the beginning of our first communicacion here the other day. Anthony. Verye trueth it is Colin, ẏ so there wil of likelihod in a while, but not forthwith all at the fyrst. For while he cometh vnder ẏ colour of ayde for ẏ one against the other, he wil sumwhat se the profe before he fully shew himself. But in conclusion, if he be able to geat it for him, you shal see him so handle it ẏ he shall not fayle to geat it from him, & that forthwith out of hand or euer he suffer him settle himself ouer sure therin. ❧ Vincent. Yet saye they vncle, ẏ he vseth not to force any man to forsake his fayth.

Anthony. Not any man Colin: They say more than they can make good that tell you so: he maketh a solemne othe among the Ceremonies of that feast in whiche he fyrste taketh vppon hym hys aucthoritie, that he shall, in all that he possible maye, mynyshe the

fayth of Christ, and dilate the fayth of Machomet. But yet hath he not vsed to force euery whole countrey at once to forsake theyr faith. For of some coūtreyes hath he been content, onely to take a tribute yerelye, and let them liue than as they lust. Out of some he taketh the whole people away, dispersyng them for slaues among many sundry countreyes of his, very farre from their own, without any sufferance of regresse. Some countrey so great and populous, that they cannot wel be caried and conuayed thence: he destroyeth the gentlemen and geueth their landes part to such as he bringeth, & part to such as willingly wil reuye their fayth, and kepeth the other in such misery, that they were in maner as good to be dead at once. In rest he suffreth elles no christē man almost, but those that resort as marchātes, or those that offer themselfe to serue him in his warre. But as for those christen countreyes that he vseth not for only tributories as he doth Thio, Cipry's or Candy, but reckoneth for cleare conquest, and vtterlye taketh for his owne, as Morea, Grece & Macedony, and such other like. And as I verelye thinke, he wil Hungary, if he geat it. In al those vseth he christē people after sondry fashions. He letteth thē dwel there in dede because they wer to many to cary al away, & to many to kil them all to. But if he should either leaue the land dispeopled and desolate, or els some other countreyes of his own, from whence he should (which would not wel be done) conuay the people thether, to people that land withall. There loe, those that wil not be turned frō their faith, of which god kepeth (lauded be his holy name) very many he suffereth to dwell still in peace. But yet is they' peace for all that not verye peacible: For landes he suffereth them to haue none of they' owne: offyce or honestie

or honeste towme they beare none: with occasyons of his warres he pylleth them with taxis and tallagis vnto the bare bones, their children he choseth where he lust in their youth, and taketh them frō their parentes conueying thē whither he lust, where their frendes neuer see thē after, & abuseth thē as he lust. Some yong maidens maketh harlots: some young mē he bringeth vp in warre, & some young children, he causeth to bee geldyd, not theyr stones cut out, as the custome was of olde, but cutteth of their whole members by the body: howe fewe scape and lyue, he litle forceth, for he wyll haue inoughe. And all that he so taketh younge, to any vse of his own, are betaken vnto such Turkes or false renagates to kepe, that they be turned frō the fayth of Christ euery chone, or els so handled, that as for thys world they come to an euil cheuing. For beside many other cōtumelyes & dispightes that the Turkes and the false renagate christians, many tymes doe to good christen people, that still perseuer and abyde by the faith, they find the meane somtime to make some false shrewes say, that they heard such a christē man speake opprobrious wordes agaynst Machomet, & vpon that poynt falsely testified, wyl they take occasion to compell him forsake the fayth of Christe, and turne vnto the profession of their shamefull superstitious secte, or els will they put him to death with cruel intollerable tormētes.

¶ Vincent. Our lord vncle for hys myghtie mercy kepe those wretches hence. For by mi trouth, if thei happe to come hither, me thinke I see many moe tokens than one that we shall haue of oure owne folke heare ready to fall in vnto them. For lyke as before a greate storme the sea begynneth some tyme to worke and roare in it selfe ere euer the wynde waxe boysteous: so me thynke

Jhe are at myne eare, some of our own here amōg vs, whiche within these fewe yeres, coulde no more haue borne the name of a Turke, than the name of a deuill, begin now to find litle fault therin, yea & some to praise them to, litle and litle as they may, more glad to finde faultes at euery state of chrystendome, prieستes, princes, rites, ceremonies, sacramentes, lawes and customes, spirituall and temporall, and all.

☞ Anthony. Jn good fayth Colin, so begin we to fare here in dede, and that but euen now of late. For since the title of the crowne hath come in question, the good rule of this realme hath very sore decayed, as litle while as it is: and vndoubtedli Hungary shal neuer doe wel, as long as it standeth in thys case, that mens myndes harken after noueltíes, & haue their heartes hanging vpon a chaunge: & much the worse Jlike it, when their wordes walke so large toward ỳ fauoure of ỳ Turkes sect, which they were euer wonte to haue in so great abhomination, as euery true mynded chriſten man and chriſten woman to muſt haue. Jam of such age as you see, and verely from as farre as Jcan remembre, it hath been marked and often proued true, that when childzen haue in Bowda fallen in a fantasy by thē self to drawe together, & in their playing make as it were corsys caryed to churche, and sing after their childiſhe fashiō the tune of ỳ dirige, there hath great death there shortly folowed after. And twise or thrise Jmay remēber in my daies, whē childzen in diuerse partes of this realme, haue gathered themself in sundry companies, and made as it were partyes and battailes, and after their battailes in sport, wherin some childzē haue yet ta-greate hurte, there hath fallen very battel & very deadly warre in dede. These tokens were somewhat lyke your ensample of the sea, sith they be of thinges ỳ after fo-

lowe

low tokens foregoing thorow some secret motiō or instinct, wherof ỹ cause is vnknowē. But by. S. Mary Colin, these tokens like I much worse, these tokens I say not of childrens playes, nor of childrens songes, but olde shrewes large opē wordes, so boldly spokē in ỹ fauour of Machomettes secte, in this realme of Hūgarye that hath been euer hitherto a very sure kaye of christendom: and out of doubt, if hungary be lost, & that the Turke haue it once fast in his possession, he shal ere it be long after, haue an opē ready way, into almost the remnaunt of al christendom, though he win it not al in a weke, ỹ great part wil be wonne after I feare me within veri fewe yeres. ❧ Vincent. But yet euermore I trust in Christ good vncle, that he shal not suffre that abhominable secte of his mortal enemies, in suchwise to preuaile against his Christē countreyes. ❧ Anthony. That is veri wel said Colin, let vs haue our sure hope in him, and thā shal we be very sure ỹ we shal not be deceiued: for either shall we haue ỹ thing ỹ we hope for, or a better thyng in ỹ stede: for as for ỹ thing it self ỹ we pray for, & hope to haue, god wil not alway sēd vs, & therefore as I said in our first cōmunicatiō, in al thyng saue onely for heauē, our praier nor our hope, mai neuer be to precise although ỹ thing be lawful to require. Verely if we people of ỹ christē naciōs were such as would god we were, I would litle feare al ỹ preparatiōs ỹ the great Turke could make, no nor yet being as bad as we be, I nothing doubt at al but ỹ in conclusiō, how bace soeuer christendom be broughte, it shal spring vp again, til the tyme be come very nere to ỹ day of dome, wherof some tokens as me thinketh are not come yet, but somewhat before ỹ time shal christēdom be straited sore, & brought into so narrowe a compasse, ỹ according vnto Christes wordes, Filius hominis quum venerit, putas inueniet fidem in terra? whan ỹ sonne

of man shall come againe, ẏ is to wytte, to the daye of general iudgement, weneſt thou that he shal find faith in the earth, as who say but a litle? For as appeareth in the Apocalyppes, and other places of scripture, he sayth shalbe at that time so farre faded, that he shall for the loue of his electes, leste they shoulde fall and perishe to, abredge those daies and accelerate his comming. But as I saye, me thinke I myselfe yet in my mind some of those tokens that shall by the scripture come a good while before that. And amonge other the cōming in of ẏ Iewes, & the dilating of christendome againe before the world come vnto that strayght. So that I saie, for my owne minde I lytle doubt, but that this vngracious secte of Machomet shal haue a foule fal, & christendom spryng & spread floure, and encrease again: howbeit, the pleasure and comfort shal they se ẏ shal be borne, after that we be buried, I feare me bothe twain. For god geueth vs greate likelihode, ẏ for oure sinneful wretched liuing, he goeth about to make these infidels, ẏ are his open professed enemies, the sorowful scourge of correction, ouer euil christen people, that should be faithful, and of truth are his falsly professed frēdes. And surely Colin, albeit ẏ me thinketh I see diuers euil tokēs of this misery cōming to vs, yet can there not in my mind be a worse prognostication therof, thā this vngracious tokē ẏ you note here your self. For vndoubtedly Colin, this new maner here of mens fauorable fashiō in their lāguage toward these vngracious Turkes, declareth plainly that not onely theyr mindes geueth thē ẏ hither in shall he come, but also ẏ they can be cōtent both to liue vnder him, & ouer ẏ fro the true faith of Christ to fal into Machomethes false abhominable secte. Vincent. Verely my vncle, as I goe

more

moze about thā you, ſo muſt I moze heare nedes (which is an heauy hearing in my eare) ẏ maner of mē in thys matter which encreaſeth about vs here, I truſte in other places of this realme by goddes grace it is otherwiſe. But in this quarter here about vs, many of theſe fellowes ẏ ate mete foz the warre, firſt were wont, as it were in ſpoꝛt, & in a while after halfe betwene game & earneſt, & by our lady nowe, not farre frō fayer flat earneſt in dede: talke as though they looked foz a day whē with a turne vnto ẏ Turke his faith, they ſhould be made maiſters here of true chriſtē mennes bodies & owners of al theyr goodes. ☞ *Antony*. Though I goe litle abꝛode Coſin, yet heare I ſomtime whē I ſay litle, as much as ẏ almoſt, but while there is no mā to complaine tofoz the redꝛeſſe, what remedy but patience & fayne to ſit ſtil & hold my peace. Foz of theſe two ẏ ſtryue whither of thē both ſhal raigne vpon vs, & eche of thē calleth him ſelfe king, & both twaine put ẏ people to payne: The one is you wote well, to farre frō our quarter here to helpe vs in this behalfe. And the other while he looketh foz the Turkes ayde, eyther wyl not oz well dare not I wene, finde any faulte wt thē ẏ fauour the Turke and his ſecte. Foz of Turkes natural this coūtreye lacketh none nowe whiche are here conuerſaunte vnder diuerſe pꝛetextes: & of euery thinge aduertiſe the greate Turke full ſurelye. And therefoꝛe Coſin, albeit ẏ I would aduiſe euerye man, pꝛaye ſtil & call vnto god to holde his gracious hande ouer vs, and kepe away thys wꝛetchednes if his pleaſure be: yet would I farther aduiſe euery good chriſtē bodye, to remember and conſider, ẏ it is verye likelye to come, and therfoꝛe make his reckoninge and caſt his penny woꝛthes befoꝛe, and euerye man and

euery

euery woman appoint with goddes helpe in their owñ mynde before hand, what thyng they entende to dooe if the very worst fall. ¶ The first Chapter.

¶ Whither a man should cast in hys mynde and appoynt in his heart before, that if he were taken with Turkes, he would rather dye, than forsake the fayth.

¶ Vincent.

WEl fare your heart good vncle for this good coũsaile of yours, for surely me thinketh that thys is maruelouse good: but yet heard I once a right cõning & a very good mã saye, ỹ it were great foly, & very perylous to, that a man should thinke vpõ ani such thing, or imagine any such case in his mynd for feare of double peril ỹ may folow therupõ: for eyther shal he be lykely to aũswere himself to ỹ case put by himself, ỹ he wil rather suffre any paineful death thã forsake hys faith, and by that bolde appointmẽt, should he fal in the fault of. S. Peter, ỹ of ouersighte made a prowde promyse, & soone had a foule fal, or els were he likely to thinke ỹ rather thã abide ỹ payn, he would forsake god in dede, and by that mind should he synne deadly thorow his own foly, whereas he nedeth not as he ỹ shal peraduenture neuer come in ỹ perel, to be put therunto, & ỹ therfore it were most wisedõ neuer to thinke vpõ any suche maner case

☞ *Antony.* I beleue well Colin ỹ you haue heard some mã ỹ would so say: for I can shewe almost as much as that, left of a good man and a greate solemne doctor in writing: but yet Colin, although I should hap to fynde one or two moe, as good men, and as wel learned too, that would both twayne say & write ỹ same, yet would I not feare for my part to coũsayle my frend to ỹ contrary. For Colin, if his mind aunswere him, as. S. Peter answered Christ, that he wil rather die, thã forsake him, though he say therin more vnto himselfe, than he should be paraduenture able to make good, if it came to ỹ poit, yet perceiue I not ỹ he doth in ỹ thought, any

deadly

deadly displeasure vnto god/nor. S. Peter, though he
sayd more thā he coulde perfourme, yet in his so saying
offended not god greatly neither: but his offence was,
whē he did not after so wel as he said before. But now
may this mā be lykely neuer to fal in ỳ perel of breakig
that appointment, sith of some. x. M. ỳ so shal examyn
thē selfe, neuer one shal fal in ỳ perel, & yet to haue that
good purpose al their lyfe, semeth me no more harme ỳ
while, thā a poore begger ỳ hath neuer a pēny, to thinke
ỳ if he had great substaūce, he would geue great almose
for gods sake. But now is al ỳ perel, if the mā answere
himselfe ỳ he would in such case rather forsake the faith
of Christ w̄ his mouth, & kepe it stil in his heart, thā for
ỳ cōfessing of it, to endure a paynful death: for by this
mind falleth he in deadly sinne, which while he neuer
cometh in ỳ case in dede if he neuer had put him selfe ỳ
case he neuer had fal in: but in good fayth me thinketh
ỳ he which vpō ỳ case put vnto himselfe by himselfe, wyl
make himselfe ỳ answere, hath ỳ habite of faith so faint
& so cold ỳ to ỳ better knowledge of himselfe, & of his ne-
cessitie, to pray for more strēgth of grace, he had nede to
haue the questiō put him, either bi himselfe, or some other
mā. Besides this, to coūsayle a mā neuer to thinke on ỳ
case, is in my mynd as much reason, as ỳ medicine ỳ I
haue heard taughte one for ỳ tooth ache to goe thryse a-
bout a churche yard, & neuer thinke vpō a fore taile: for
if ỳ coūsaile be not geuē thē, it cannot serue thē, & if it be
geuē thē, it must put ỳ point of ỳ matter in their minde,
which by & by to reiect, & thinke therin neither one thyg
or other, is a thing ỳ may be sooner bidden then obeied.
I wene also that very fewe men can escape it but that
thoughe they woulde neuer thynke thereon by
them selfe, but that yet in one place or other where
they shall happe to come in companye, they shall

haue

haue the question by aduenture so proponed and putte forth, that like as while he heareth one talkyng to him, he may wel winke if he wil, but he cānot make himselfe slepe: so shal he whether he wil or no thinke one thing or other therin. Finally, whē Christ spake so often & so playne of the matter that euerye man shoulde vpon payne of damnacion, openly confesse hys fayth if men toke hym, and by dreade of death would driue hym to the contrary, it semeth me in a maner implied therein that we be bound cōditionally, to haue euermore that mynde actually, sometyme & euermore habitually: that if the case so shoulde fal, than with goddes helpe, so we woulde, and thus much thinketh me necessary for euery man and woman, to be alwaye of thys mynde, and often to thinke thereupon: and where thei finde in the thynkyng theron, they? heartes agryce, and shrinke in the remembraunce of the payne that their imaginacio representeth to the minde, than must they call to mind and remember the great payne & torment that Christ suffred for them, and hartely praye for grace, that if the case shoulde so fall, god shoulde geue them strength to stande: and thus with exercise of suche medytacion, though men shoulde neuer stande full out of feare of fallyng, yet muste they perseuer in good hope, & in full purpose of standing, and thys semeth me Colin so farforth the mynde, that euery christen man and woman must nedes haue that, me thinketh that euery Curate should oftē counsaile al his parishions, and euery man & woman, their seruauntes, and their children euen beeginning in they? tender youth, to know this point, and to thinke theron, & litle & litle fro they? very childhode to accustome them dulcely and pleasantly in the meditacion therof, wherby the goodnes of GOD, shal not

fayle

kayle so to aspyre the grace of his holy spirite into theis hearties in reward of that vertuous diligence, that thorow such actual meditacion, he shal confirme them in such a sure habite of spiritual faithful strength, that all the deuilles in hell with all the wrestlyng that they can make, shal neuer be able to wrest it out of their hearte.

☞ Vincent. By my trouth vncle, me thinketh you saye very well.

☞ Antony. I say surely Cosin as I thinke, and yet all this haue I sayde concerning them that dwell in such places as thei be neuer like in their liues to come in the daunger to be put to the proofe: howbeit many a man may wene himself farther fro, that yet may fortune by some one chaunce or other to fall in the case, that either for the trouth of kayth, or for the trouth of iustice, which goe almost alike, he may fal in the case. But now be you and I Cosin, and all our frendes here, farre in an other poynt. For we be so likely to fall in the experience thereof so sone, that it had been more time for vs (al other thinges set asyde) to haue deuised vpon thys matter, and formely to haue setled our self vpon a stedfast poynt long agoe, than to begyn to common and counsayle vpon it nowe.

☞ Vincent. In God kayth vncle, you saye therein verye trouth, and would God it had come soner in my mynd, but better is yet late, then neuer. And I trust God shal yet geue vs respyte and tyme, whereof vncle that we lese no parte, I pray you procede nowe with your good counsayle therin.

☞ Anthony. Very gladly Cosin, shall I nowe goe furth in the fourth temptacion, which onely remayneth to be treated of, and properlye pertayneth whole vnto this present purpose.

¶ The second Chapter.

¶ Of the fourth temptacion, which is persecucion for the fayth touched in these woordes of the Prophete. Ab incursu et demonio meridiano.

The fourth temptacion Colin, that the Prophet speaketh of in the fore remembred Psalme. Qui habitat in adiutorio altissimi. &c. is playn open persecucion whiche is touched in these woordes. Ab incursu et demonio meridiano. And of all his temptacions, this is the moste perilous, the most bitter, sharp, and the most rigorous. For wheras in other temptacions, he vseth ether pleasant allectiues vnto sinne, or other secret sleyghtes & traines, and cometh in the night and stealeth on in the darke vnware, or in some other parte of the day: flyeth and passeth by like an arrowe, so shaping himself some time in one fashion, sumtime in an other: & so dissimuling himself and his high mortal malice, that a man is therby so blinded & begyled, that he may not sometyme perceue well what he is. In this tẽptacio. this plain opẽ persecucion for the fayth, he cometh euen in the very midde day, that is to wete, euen vpon them that haue an high light of fayth shining in theyr heart, and openly suffreth himself so plainly be perceiued, by his fierce furious malicious persecucion against ỹ faithful christen, for hatred of Christes true catholique faith, that no manne hauing faith, can doubt what he is. For in this temptacion he sheweth himself, such as the prophet nameth him, demonium meridianum, the mid day deuill. He maie be so lightsomly sene with the eye of a faithful soule, by his fierce furious assaut & incursion. For therfore saith ỹ prophet, ỹ the truth of god shal compasse ỹ mã round about, ỹ dwelleth in ỹ faithful hope of his helpe with a pauice. Ab incursu & demonio meridiano, frõ the incursion and ỹ deuil of the mid day, because this kind of persecutiõ is not

not a wylye temptacyon, but a furious force, and a terrible incursion. In other of hys temptacions he stealeth on lyke a Fore: but in thys Turkes persecucion for the faythe he runneth on roaryng with assaulte lyke a rampyng Lyon. Thys temptacion is of all temptacions also the moste perilous: for whereas in temptacions of prosperitie, he vseth onely delectable allectiues, to moue a mã to sinne, & in other kindes of tribulacions & aduersitie he vseth onelye griefe and paine to pull a man into murmure, impacience & blasphemy, in this kind of persecucion for ỹ faith of Christ, he vseth bath twaine, ỹ is to wit, both his allectiues of quiet and rest by deliueraunce from death and payne, with other pleasures also of this presente life: & besyde that the terror and infliccion of intollerable paine and tormente in other tribulacion, as losse of sickenesse, or death of our frẽdes, though the pain be peraduenture as great and sometime greater to: yet is not the perel no where nigh halfe so muche. For in other tribulacions as I sayde beefore, the necessitie that the manne must of fyne forces abyde and endure the payne, ware he neuer so wrothe and impacient therwith, is a great occasion to moue him to kepe his pacience therein, and be content therewith, and thanke God thereof, and of necessitie to make a vertue, that he maye bee rewarded for. But in thys temptacion, this persecucion for the faythe, I meane not by fight in the fielde, by which the faythefull manne standeth at hys defence, and putteth the faythlesse in halfe the feare, and halfe the harme too. But where he is taken and in holde, and maye for the forswearing or the denying of his faith, bee deliuered and suffered to liue in reste, and some in great worldly wealth also.

In

In this case I say this thing, that he nedeth not to suffre this trouble and payn but he wil, is a meruelous great occasion for him to fal into the sinne that the deuil would driue him to, that is to wete, the forsaking of his faith: and therfore as I say, of all the deuils temptacions is thys temptacion, this persecucyon for the faith, the moste perilous.

Vincent. The more perilous vncle that thys temptacion is (as in dede of al temptacions the most perilous it is) the more nede haue they that stand in peril therof, to be before with substaunciall aduise and good counsayle, wel armed agaynst it, that we may with the coumfort and consolacion therof the better beare that tribulacion when it cometh, and the better withstande the temptacion.

Anthony. You say Cosin Vincent therin very trueth, and I am content to fall therfore in hande therwith: but forasmuch Cosin as me thinketh that of this tribulacion somewhat you bee more frayde than I (and of trueth somewhat more excusable it is in you, thã it wer in me, my age considered, and the sorowe that I haue suffered alreadye, with some other consideracions on my part beside) reherse you therfore ỳ griefes & paines that you thinke in this tribulacion possible to fall vnto you: and I shall agaynst eche of them geue you counsayle, and rehearse you such occasion of coumfort and consolacion, as my poore wit and learnyng can call to my mynd.

Vincent. In good faith vncle I am not al thing afraid in this case onely for my selfe, but well you wote I haue cause to care also for many moe, and that folke of sondry sortes, men and weomen bothe, and that not all of one age.

Anthony.

☞ *Antony*. Al that you haue cause to feare for Colin, for all them haue I cause to feare with you to, syth all your kinsfolkes and alyes, whithin a litle be lykewyse vnto me: howbeit, to say ỹ trueth, euery man hath cause in this case, to feare both for hymselfe, & also for euery other. For syth as the Scripture sayth: *Vnicuique deus dedit curam de proximo suo*, god hath geuen euery man cure and charge of his neighbour. There is no mā ỹ hath any sparke of christen loue & charitie in his brest, but that in a matter of such perel as thys is, wherin the soule of man standeth in so great daunger to be loste, he muste nedes care and take thought, not for hys frēdes only, but also for hys very foes. We shal therfore Colin, not rehearse your harmes or myne that may befall in this persecution, but al the great harmes ingeneral, as nere as we can cal to mynd that may happe vnto any man.

¶ The. iii. Chapter.

Syth a man is made of the body and the soule, all the harme that any man maye take, it muste nedes be in one of these two, either immediatly, or by the meane of some suche thyng as serueth for the pleasure, weale, or commoditie of the one of these two: as for the soule first we shal nede no rehearsal of any harme, that by thys kynde of tribulacion, maye attayne therto: but if that by some inordinate loue, and affeccion that the soule beare to the body, she consente to slide fro the faith, and therby doe her harme her self. Nowe remayn there ỹ body, and these outward thinges of fortune, whiche serue for the mayntenaunce of the body, and minister matter of pleasure to the soule also. thorowe ỹ delighte that she hath in the body, for ỹ while that she is matched therwith. Consider thā first ỹ losse of those outwarde thynges, as somewhat the lesse in

waight than is the body it selfe, in them what may a mā lose, and therby what payne maye he suffre?

☞ *Vincent.* He maye lose vncle. of which I should somewhat lose my selfe, money, plate, & other mouable substaunce: thā offices, auctoritie, and finally al the landes of hys inheritaunce for euer, that himselfe & his heires perpetually might els enioye. And of al these thynges vncle you wote wel that my selfe haue some, litle in respect of that ỹ some other haue here. but somewhat more yet thā he ỹ hath most here, would be wel cōtent to lose. Upō the losse of these thinges folowe nedines and pouertie, the payne of lacking, the shame of begging: of which twayne I wote not wel, which is the most wretched necessitie, beside the griefe and heauynes of heart in beholding good mē and faythful, & his dere frendes, bewrapped in lyke mysery and vngracious wretches and infydeles, and his most mortal enemyes enioie the commodities that hymselfe and hys frendes haue lost. Now for the body, very fewe wordes shal serue vs, for therin I see none other harme, but losse of libertie, labour, imprisonment, paynful & shameful death.

☞ *Anthony.* There nede not muche more Colyn, as the world is now: for I feare me ỹ lesse than a fowerth part of thys, wil make many a man sore stagger in his faith, and some man fall quite therfro, that yet at thys daye before he come to ỹ prooфe, weneth himselfe ỹ he would stand very fast: and I beseche our lord ỹ al they that so thinke & would yet when they were brought vnto the poynt, fal therefro for feare or for payn, may geat of god the grace to wene stil as thei doe, & not to be brought to thassay, where payn or feare should shew thē then. And (as it shewed. S. Peter) howe farre they bee deceiued now. But nowe Colin, agaīst these terrible thinges,

what

what way shal we take in geuing mē counsaile or comfort, if ỹ fayth were in our dayes as feruent as it hath been ere thys in tymes past, litle coūsaile & litle comfort would suffise, we should not much nede with wordes & reasonyng to extenuate and minisshe the vigoure and asperitie of the paines, but the greater the more bytter that the passion were, the more ready was of old time, ỹ feruour of faith to suffre it: & surely Colin, I doubt it litle in my mind, but ỹ if a mā had in his heart so depe a desire & loue, lōgyng to be wt god in heauē to haue the fruicīō of hys gloryous face, as had those holy mē that were martyrs in ỹ old time, he would nomore now sticke at ỹ payn ỹ he must passe betwene, than at ỹ tyme those old holy martirs did. But alas, our faynt & feble fayth with our loue to god, lesse thā leuke warme, by the ferry affeccīō that we beare to our own filthy flesshe, maketh vs so dull in the desier of heauē, that the sodayn dreade of euerybodely payne woundeth vs to the heaute and striketh our deuocion starke dead, & therfore hath there euery mā Colin (as I said before) much the more nede to thynke vpon this thing many a tyme and ofte, afore hād ere any such perel fal: & by much deuising therupō before they see ỹ cause to feare it, while the thing shall not appeare so terrible vnto thē. reason shal better enter: and thorowe grace worksyng with their diligence, engendre and set sure, not a sodayne sleyght affection of sufferaūce for god his sake, but bi a lōg cōtinuaūce a strōg depe roted habite, not like a reede ready to waue with euery wynde, nor like a rooteleſſe tree, scant set vp an end, in a loose heape of light sand, ỹ wil with a blast or two be blowen downe. The. iiii. Chapter.

FOr if we nowe consider Colin, these causes of terroure and dreade that you haue recited, whiche in hys persequcyon for the fayth, thys

midde day deuil, maye by these Turkes reare agaynst vs, to make his incursion with, we shal well perceiue, waying them well with reason, that al be it somewhat they be in dede, yet euery part of the matter pondered, they shal wel appeare in conclusyon, thynges nothing so much to be dread, and fled fro, as to folke at the first syght, they doe sodaynly seme.

¶ The. v. Chapter.

Of the losse of the goodes of fortune.

FOr first to beginne at these outward goodes that neither are the proper goodes of ỹ soule nor of the body, but are called the goodes of fortune, that serue for the sustenaũce & commoditie of man for the shorte season of thys presente life, as worldly substaunce offices honor & auctoritie. What great good is there in these thinges of thẽselfe, for whiche they were worthy so muche as to beare the name, by which ỹ world of a worldly fauour, customably calleth them? For if the hauing of strength, make a man strong, and the hauing of heate make a man hote, and the hauyng of vertue make a man vertеous: how can these thynges be verely and truly good, whiche he that hath them, maye by the hauyng of them, as well be the worse as the better, and as experience proueth, more often is the worse than the better. What should a good man greatly reioyce in that, that he dayly seeth most abounde in ỹ handes of many that be nought? Doe not now this great Turke and his bassawes in al these auauncementes of fortune, surmount very farre aboue any christen estate and any lordes liuing vnder hym? And was there not yet hence vpõ a. xx. yere a goe the great Soudan of Syri, whiche many a yere together bare as great a porte as the great Turke, and after in

one

one somer vnto ỹ great Turke, that whole Empier was loste, & so maye al his Empire nowe, & shal hereafter by God his grace be loste into christen mennes handes lykewise, when christen people shalbe mended and growe into god his fauour againe. But whē that whole kingdomes and mighty greate Empiers are of so lytle surety to stand, but so soone stranslated frō one man vnto an other: what greate thing can you or I, yea or any Lorde the greatest in this lande, reckon him selfe to haue by the possession of an heape of siluer or golde, white and yelowe mettal not so profitable of theyr owne nature (saue for a litle glistering) as the rude rusty mettall of yron.

¶ The. vi. Chapiter.

¶ Of the vnsuertie of landes and possessions.

LAndes and possessions many men yet muche more esteme then money, because the landes seme not so casuall as money is or plate, for that though theyr other substaunce may be stolne and taken away, yet euermore they thinke that theyr land wyll lye styll where it laye; but what are we the better that our land can not be styred, but wyll lye styll where it laye, while our selfe maye be remoued & not suffered to come neare it: what great difference is there to vs, whither our substaūce be mouable or vnmouable, syth we be so mouable our selfe, ỹ we may be remoued frō them both, & lese thē both twaine, sauing ỹ some time in ỹ money is the suertie somewhat more. For when we be fayne our selfe to flee, we may make shifte to cary some of our money wt vs, where of our land we can not cary one inche. If our lād be a thing of more suertie than our money, howe happeth it than

that in this persecucion, we be more frayde to lese it. For if it be a thing of more surety, than can it not so soone be lost. In the translacion of these two greate Empires, Grece first, sith my self was borne. And after Italy, since you were borne to, the land was loste before the money was founde.

Oh Cosin Vincent, if the whole worlde were anymated with a reasonable soule, as Plato had went it were, and that it had wytte and understanding to marke & perceiue all thing, Lorde God howe the grounde on which a Prince buildeth his palace, would lowd laugh his lord to scorne, when he sawe him proude of hys possession, and hearde hym boaste him selfe that he and his bloud are for euer the very Lordes and oweners of that land. For than woulde the grounde thinke that while in him self. Ah thou sely poore soule, that weneste thou were halfe a God, and arte amidde thy glory, but a man in a gaye gowne. I that am the grounde here, ouer whom thou arte so proude, haue had an hundreth such owners of me, as thou calleste thy selfe, more than euer thou hast hearde the names of. And some of them that proudly went ouer my headde, lye nowe lowe in my belly, and my lyde lyeth ouer them, and many one shall as thou doest nowe, call hym selfe myne owner after thee, that neyther shalbe sybbe to thy bloud, or any worde heare of thy name, who ought your castle Cosin thre thousand yere agoe.

☞ Vincent. Thre thousand Uncle? Naye naye, in any kyng christen or heathen, you maye strike of a thyrde parte of that well inoughe, and as farre as I weene, half of the remnaunte too. In farre fewer yeres than thre thousand, it maye well fortune, ỹ a poore plough mannes bloud maye come vp to a kingdome: and a

kinges

kinges right royal kynne on the other syde fal doune to the plough and carte and neither that king knowe that euer he came fro the carte, nor that carter knowe y euer he came from the crowne.

¶ Antony. We finde Colin Vincent in ful Antentique storyes, many straunge chaunces as meruelous as that, come aboute in the compasse of very fewe yeres in effect. And be such thinges than in reason so greatly to be sette by, that we shoulde esteme the losse at so greate, when we see that in the keping our suretye is so lytle.

☞ Vincent. Marrye Uncle but the lesse suretye that we haue to kepe it, syth it is a greate commoditie to haue it, the feardet byse murh, and the more lothe we be to forgoe it.

☞ Anthony. That reason shall I Colin turne againste your selfe. For if it be so as you saye, that syth the thinges be commodious, the lesse suerty that you see you haue of the keping, the more cause you haue to be afrayde of the losing.

Than on the other side, the more that a thinge is of hys nature such, that the commoditye thereof bringeth a man lytle suerty and much feare, that thing of reason, the lesse haue we cause to loue. And than the lesse cause that we haue to loue a thinge, the lesse cause haue we to care then fore, or feare the losse thereof, or be loth to goe therefrom.

The. vii. Chapter

¶ These outwarde goodes or giftes of fortune are two maner wise to be considered.

WE shal yet Cosin consyder in these outwarde goodes of fortune, as riches, good name, honest estimacion, honorable fame and authoritie. In all these thynges we shal I saye consyder, that eyther we loue them and set by them, as by thynges commodious vnto vs for the state and condicion of thys present lyfe, or els as thynges that we purpose by the good vse therof to make thē matter of oure merite with god his helpe in ỳ lyfe after to come. Let vs than first consider thē as thinges set by and beloued for the pleasure and commoditie of them for thys presente lyfe.

The. viii. Chapter.

¶ The litle commoditie of riches being set by, but for this present lyfe

RIche riches loued and set by for such if we consider it wel, the commoditie that we take therof is not so great as our owne fond affection and fātasy maketh vs imagine it. It maketh vs I say not naye, goe muche more gaye and glorious in sight, garnished with silke, but cloth is within a litle as warme. It maketh vs haue great plenty of many kinde of delicate and delitious victual, and thereby to make more excesse, but lesse exquisite, and lesse superfluous fare, with fewer surfaytes and fewer feuers growyng theron to, were within a litle as wholesome than the labour in the getting, the feare in the keepyng, the payne in the partyng fro, doe more than counterpayse a great parte of al the pleasure and commoditie that they bryng. Besydes thys, ỳ riches is the thyng ỳ taketh many tymes frō his maister, al his pleasure, & his life too. For many a man is for hys riches slayne, and some ỳ kepe theyr riches

ryches as thinges pleasaunt & commodious for theyr life, take none other pleasure in a maner therof in all theyr life, than as thoughe they bare the kaye of an other mannes Coffer, and rather are contente to lyue in nedynes miserably al theyr dayes, than they couldе finde in theyr heart to minisshe theyr horde, they haue such fantasie to looke theron: yea and some men for feare lest theues shoulde steale it from them, be theyr owne theues and steale it from them selfe, whyle they dare not so muche as let it lye where them selfe may looke theron, but put it in a pot, and hide it in the grounde, and there lette it lye safe tyll they dye, and sometyme .viii. yere after. From which place if the pot had beene stolne awaye .v. yere before hys death, all the same .v. yere that he liued after, weninge alwaye that his potte laye safe still, what hadde he been the poorer while he neuer occupied it after?

Vincent. By my trouth Uncle not one pennye for ought that I perceiue.

The.ix. Chapter.

¶ The litle comodite of fame being desired but for worldly pleasure.

Antony.

LEt vs nowe consider good name, honest estimacion and honorable fame. For these thre thinges are of theyr owne nature one, and take theyr difference in effect, but of the maner of the comē speache in diuersitie of degrees. For a good name maye a man haue be he neuer so poore, honest estymacyon in the common taking of the people belongeth not vnto any man, but him that is take for one of some countenaunce and behauour, and

amonge

amonge his neyghbours had in some reputacion.
In the worde of honorable fame, folke conceiue the renowme of greate estates, muche and farre spoken of by reason of theyr laudable actes. Nowe all this geare vsed as a thing pleasaunt and commodious for this present life, pleasaunte it maye seme to him that fasteneth his fantasy therin, but of the nature of the thinge it selfe, I perceiue no greate commoditie that it hath: I saye of the nature of the thing it selfe, because it maie be by chaunce some occasion of commoditie, as if it happe ỹ for the good name ỹ poore man hath, or for ỹ honest estimaciō that a man of some haueour & substaunce standeth in amonge his neyghbours, or for the honorable fame wherewith the greate estate is renowned, yf it happe I saye that anye man beatinge them better, will doe them therfore any good.
And yet as for that, lyke as it maye sometyme so hap, (and somtime so happeth in dede:) so may it hap sometime on the other side (and on ỹ other side so it sometime happeth in dede) that such folke are of some other enuyed and hated, and as readely by them that enuy them and hate them take harme, as they take by them that loue them, good. But nowe to speake of the thing it selfe in hys owne proper nature, what is it but a blast of anether mannes mouth, as sone passed as spoken, whereupon he that setteth his delite, fedeth hym selfe but wyth wind whereof be he neuer so full, he hath lytle substaunce therein.
And manye tymes shall he muche deceyue hym selfe. For he shall weene that many prayse hym, that neuer speake worde of hym, and they that doe saye yet much lesse than he weeneth, and farre more syldome too. For they spende not all the daye he may be sure in talking

by ng of hym alone, and whoso commend hym moste wyll yet I weene in euerye .xxiiii. houres, wynke and forgeatte him once. Besydes thys, that while one talketh well of hym in one place, an other syt teth and sayeth as shrewdelye of hym in an other. And finally, some that prayse hym in hys presence, behynde hys backe, mocke hym as faste, and lowde laughe hym to scorne, and sometyme stylye to his owne face too: and yet are there some fooles so fedde with thys fond fantasye of fame, that they reioyse and gorye, to thinke howe they be contynuallye prayfed all aboute, as thoughe all the worlde dyd nothynge elles daye nor nyghte, but euer sytte and singe, Sanctus, Sanctus, Sanctus. vpon them.

The .x. Chapter.

¶ Of flatterye.

And into thys pleasaunte frenesye of much foolysshe dayne glorye, be there some men brought sometyme by suche as thē selues doe in in a maner hyre to flatter thē, and wouldе not be contente if a man shoulde dooe otherwyse, but would be wyghte angry, not onelye if a man tolde them truth when they doe nought in dede, but also if they praise it but slenderly.

¶ Vincent. Forsooth Uncle thys is very trueth, I haue been ere thys and not very long agoe where I sawe so proper experience of thys poynt, that I muste stop your tale for so longe whyle I tell you myne.

¶ Anthony. I praye you Cosin tell on.

¶ Vincent.

Vincent. When I was fyrste in Almayne Uncle, it happed me to be somewhat fauoured wyth a great man of the Churche, and a greate state, one of the greatest in al that countrey there, and in dede whosoeuer might spende as much as he might in one thing and other, were a right greate state in anye countrey of christendome. But glorious was he verye farre aboue al measure, and that was great pitye, for it dyd hurte me, and made him abuse many great gyftes that god had geuē him, neuer was he sacyate of hearing his owne praise. So happed it one daye, that he hadde in a greate audience, made an Oracion in a certaine maner, wherein he liked him self so wel, that at his dinner he satte hym thought on thornes, tyll he myght heare howe they that satte wyth hym at hys boarde woulde commende it: and when he had sytte musing a whyle, deuising (as I thought after) on some prettye proper waye, to bring it in wythal: At laste, for lacke of a better (lest he shoulde haue letted the matter to longe) he broughte it euen bloontly forthe, & asked vs al that satte at his bordes ende (for at his owne messe in the myddest, there satte but him selfe alone) howe wel we lyked hys Oracion ỹ he made that daye. But in fayth Uncle, when that probleme was once proponed, till it was ful answered, no man I wene eate one morsel of meate more, euerye man was fallen in so depe a studdy, for the fynding of some exquisite prayse. For he that shoulde haue broughte out but a vulgare, and a common commendacion, woulde haue thought hym selfe shamed for euer.

Than sayde we our sentences by rowe as we satte, from the lowest vnto the highest in good order, as it had beene a great matter of the cōmē wayle in a right

solemne

solemne counsayle, when it came to my parte (I will not saie it for no boste Uncle) me thought by our lady for my parte I quitte my selfe very wel. And I liked my selfe the better because me thought my wordes (being but a straunger) went yet wᵗ some grace in the Almayne tonge, wherein letting my latine alone, me lusted to shewe my cunning, and I hoped to be liked ꝑ better because I sawe ꝑ he ꝑ satte next me ꝛ should say his sẽtence after me, was an vnlearned prieste, for he could speake no latine at al: but whẽ he came forth for hys parte, wyth my Lordes commendation, the wylye Fore hadde beene so well accustomed in the courte, wyth the crafte of flatterye, that he wente beyonde me to to farre. And than myght I see by him, what excellencie a ryghte meane wytte maye come to in one crafte, that in al hys wholelyfe studieth and busieth hys witte aboute no moe, but that one. But I made after a solemne bowe to my selfe, ꝑ if euer he and I were matched together at that borde againe, when we should fall to our flattery, I woulde flatter in latine, that he shoulde not contende wyth me no more. For thoughe I could be contente, to be outerunne of a horse, yet woulde I no more abyde it to be outrunne of an Asse. But Uncle, here beganne nowe the game: he that sate highest and was to speake laste, was a greate benyfized man and not a doctor onelye, but also somewhat learned in dede in the lawes of the Churche, a worlde it was to see howe he marked euerye mannes worde, that spake before hym, and it semed that euerye worde, the more proper that it was, the worse he liked it, for the contrauunce that he had to studye out a better to passe it. The man euyn

sweatte

sweatte with the laboure, so that he was fayne in the whyle nowe and than, to wype hys face: howbeit in conclusion, when it came to hys course, we that had spoken before hym had so taken all vp among vs before, that we had not lefte hym one wyse woorde to speake.

Antony. Alas good manne, among so many of you some good felowe shoulde haue lente hym one.

Vincent. It neded not as happe was vncle. For he found out such a shift, that in his stattering he passed vs all the mayny.

Antony. Why, what sayd he Cosin?

Vincent. By oure ladye vncle, not one woorde. But lyke as I trowe Plinius telleth, that whan Appelles the painter (in the table that he painted of the sacrifice, and the death of Iphigenia) had (in the makyng of the sorowefull countenaunces of the noble menne of Grece that beheld it) spente oute so muche of hys craft and hys connyng, that when he came to make the countenaunce of kyng Agamemnon, her father whiche ye reserued for the laste, leste if he hadde made his visage before, he muste in some of the other after, eyther haue made the visage lesse dolorous than he could, and thereby haue forborne some parte of his praise, or doyng the vttermoste of hys crafte, myghte haue happed to make some other looke more heauely, for the pitie of her paine, than her owne father, which had bene yet a farre greater faulte in hys payntyng, when he came I saye to the makyng of hys face therfore laste of all, he coulde deuyse no maner of newe heauye cheare and countenaunce for her father, but

that

that he had made there alreadye in ſome of the other, muche more heauye before, and therefore to thentent that no manne ſhoulde ſee what maner countenaunce it was that her father had, the paynter was fayne to paint him, holding hys face in hys hande kercher, the like pagiaunt in a maner plaied vs there this good auncient honorable flatterer: for when he ſawe that he coulde finde no woorde of prayſe that woulde paſſe all that had been ſpoken beefore alreadye, the wylye fore woulde ſpeake neuer a woorde, but as he were rauiſhed vnto heauen warde, with the wonder of the wyſdome and eloquence that my Lordes grace had vttered in that Oracion, he fette a long ſighe with an Oh from ỹ bottome of hys breſte, & helde vp both hys handes, and lyfted vp hys head, and caſt both hys yen vp into the welkin and wepte.

Anthony. Forſoth Colin he played hys parte very properlye, but was that great prelates Oracyon any thyng prayſe worthy: for you can tell I ſee well, for you would not I wene playe as Iuuenal merely deſcribeth the blynde Senatoure one of the flatterers of Tyberyus themperoure, that among the remnaunte ſo magnified the greate fyſhe that themperoure hadde ſente for them to ſhewe them, whiche thys blinde Senatoure, Montanus I trowe they called hym, marueled of as muche as any that marueled moſte: and many thynges he ſpake thereof, with ſome of hys woordes directed thereunto, lookyng hymſelf toward the lyfte ſyde, whyle the fyſhe laye on hys ryghte ſyde, you woulde not I trowe Colin haue taken vpon you to prayſe it ſo, but if you had heard it.

Vincent.

☞ Vincent. I heard it vncle in dede, and to say the trouth it was not to dispraise: howbeit surelye somewhat lesse prayse might haue serued it, by moze a great deale than the halfe: but thys am I sure, had it been the wozst that euer was made, the prayse had not been the lesse of one here. Foz they that vsed to prayse hym to hys face, neuer considered, howe muche the thing deserued, but howe great a laude and prayse themselfe could geue his good grace.

☞ Anthony. Surely Cosin as Terence sayeth, suche folkes make men of fooles euen starke mad, and much cause haue theyr lozdes to be righte angry with them.

☞ Vincent. God hath in dede, and is I wene, but as foz their lozdes vncle, if they would after waxe angrye with them therfoze, they should in my mynde doe them very greate wrong, when it is one of the thynges that they specially kepe them foz. Foz those that are of suche vaynglozious mynd (be they lozdes oz be they meaner men) can be much better content to haue their deuises commended then amended: and requier they their seruaunt and their frende neuer so specially to tell them the very trueth, yet shall he better please them if he speake them fayre, then if he tell them trueth. Foz they be in the case ỹ Martialis speaketh of, in an Epigrame vnto a frende of his that requireth his iudgemẽt, howe he liked his bearlis, but he praied him in any wise to tel him euen the verye trueth: to whõ Martial made aunswere in this wise. The very trueth of me thou dost require, ỹ verye trueth is this my frende dere, ỹ the very trueth thou wouldest not gladly heare: & in good fayth vncle ỹ selfsame prelate ỹ I told you my tale of, I dare be bolde to sweare it, (I know it so surely) had on a time made of hys owne drawyng, a certayne treatise, that

shoulde

shoulde serue for a leage betwene the countreye and a great Prince. In which treatise, himselfe thought that he had deuysed his articles so wysely, and indicted thē so wel, that al the world would allow them: wherupon longing sore to be praised, he called vnto him a frende of his, a man well learned, and of good worshipp, and very well expert in those matters, as he that had been diuerse tymes embassadour for that countrey, and had made manye suche treatises hymselfe. When he toke him the treatise, and that he had read it, he asked hym howe he lyked it and sayd: But I pray you tell me the verye trouth, and that he spake so heartely, that the tother had went he would fayne haue heard the trouth, and in trust therof he tolde him a fault therein. At the hearyng whereof, he sware in greate angre. By the masse thou art a very foole. The other afterward tolde me that he would neuer tell him trueth agayne.

Anthony. Without question Colyn, I cannot greatly blame him, and thus themselfe make euerye manne mocke them, flatter thē & deceiue them. Those I say, that are of suche vayneglorious mind: For if they bee content to heare the trueth, let them than make muche of those that tell them trueth, and withdrawe theyr eare from them that falsely flatter them, and they shal be more truelye serued than with .xx. requestes prayeng men to tell them trueth. Kyng Ladislaus our lord assoyle his soule, vsed muche thys maner among his seruauntes, when any of them praysed any dede of his, or any condicion in him, if he perceiued that they sayde but trueth he woulde let it passe by vncontrolled. But when he sawe that they sette to a glose vpon it for hys prayse of their owne makyng beside, then woulde he shortlye saye vnto them: I praye thee good fellowe,

when thou sayest grace at my borde, neuer bringe in, Gloria patri, without a Sicut erat. Euery acte that euer I dyd, if thou reporte it agayne to mine honor with a Gloria patri. Neuer reporte it but with a Sicut erat, that is to wete, euen as it was and none other wyse: & lyste me not by with no lyes, for I loue it not. If men would vse this waie with them, that this noble king vsed, it woulde minisshe muche of they^r false flatery. I can well alowe that mē shoulde commend (keping them within the bondes of truth) such thinges as they see prayse worthy in other men to geue them the greater courage to thencrease therof, for men kepe styll in that poynte one condicion of chyldren, that prayse muste pricke them forthe, but better it were to doe well, and looke for none.

Howbeit, they that can not finde in they^r hearte to cōmende an other mannes good dede, shewe them selfe eyther enuious, or els of nature very colde & dull. But out of questiō, he that putteth his pleasure in the prayse of the people, hath but a fond fantasy. For if his fynger doe but ake of an hote blayne, a great mayny of mens mouthes blowing out his prayse, wil scantly doe hym among them al, halfe so much ease, as to haue one litle boyes to blowe vpon his fynger.

¶ The .xi. Chapter.

¶ The litle commoditie that men haue of rowmes, offices and autoritie, if they desyre them but for they^r worldly commodi tie.

IEt vs nowe consider in likewise, what greate worldly wealth arysyth vnto mē by great offices, rowmes and autoritie to those worldly disposed people, I say that desyer thē for no better purpose. For of them that desyer them for better, we shall speake after anon. The greate thyng that they chiefe like al therin, is that they may beare a rule, commaund and

and controlled other men, and lyue vncõmaunded and vncontrolled themselfe: & yet this commoditie toke I so litle hede of, that I neuer was ware it was so great, till a good frẽd of ours merely told me once, ỹ his wife once in a great angre taught it him. For whã her husband had no lust to grow greatly ỹward in ỹ world, nor neyther would labour for office of autoritie, & ouer ỹ forsoke a right worshipful rowme whẽ it was offered him, she fell in hand with him (he told me) & all to rated him, & asked him: what wil you doe? wil you sit still by the fyre & make goslynges in ỹ asshes with a sticke as children doe? would god I were a man, & loke what I would doe: Why wife (quod her husband) what would you doe? what? by god goe forward with ỹ best of thẽ For as my mother was wont to say, god haue mercy on her soule: It is better to rule thẽ to be ruled. And therfore by god I would not I warrant you, be so foolish to be ruled, where I might rule. By my truth wife, (quod her husband) in this I dare saye you say trueth. For I neuer foũd you willing to be ruled yet. Vincent. Wel vncle, I wote where you be wel inough. She is in dede a stoute maister woman: & in good fayth for ought ỹ I can see, euen that same womannish mind of hers, is ỹ greatest commoditie ỹ men reckon vpon, in rowmes & offices of autoritie. Anthony. By my trouth & me thinketh very fewe there are of them that attayn any great commoditie therein. For fyrste there is in euery kyngdome but one that can haue an office of suche autoritie that no manne may commaunde hym or controll hym. None officer can there stand in that case, but the kynge hymselfe, whiche onelye vncontrolled or commaunded, maye controlle and commaunde all.

Nowe of all the remnaunt, eche is vnder hym: and

yet beside him, almoste euery one is vnder moe commaunders and controllers too than one: and some man that is in a great office, commaũdeth fewer thinges and lesse labour to many men that are vnder him, thã some one that is ouer him cõmaundeth him alone.

Vincent. Yet it doth them good vncle, that men must make curtesy to them, and salute them with reuerẽce, and stand bare headed before them, or to some of them knele peraduenture too.

Anthony. Wel Colin, in some part they doe but playe at glike, receiue reuerence, and to theyr cost paye honor agayn therfore. For except as I sayd, onely a king, the greatest in autoritie vnder hym, receyueth not so muche reuerence of no man, as accordyng to reason, himselfe doeth honour to him. Nor .xx. mennes curtesies doe him not so muche pleasure, as hys owne once kneling doeth him payne, if his knee happe to be sore. And I wist once a greate officer of the kynges saye, (and in good fayth I wene he sayd but as he thought) that twentie men standing barehead before him, kept not his head halfe so warme, as to kepe on hys owne cappe. Nor he neuer toke so muche ease with theyr being barehead before him, as he caught once grieke with a cough that came vpon hym, by standyng barehead long before the kyng. But let it be that these commodities be somewhat suche as they be, yet than consider whither that any incommodities be so ioined ther with, that a manne were almost as good lacke both, as haue both. Goeth all thyng euermore as euerye one of them woulde haue it: that were as harde, as to please all the people at once with one weather, whyle in one howse, the husband woulde haue fayer weather for his corne, and his wyfe woulde haue rayne for her leekes. So

whyle

whyle they that are in auctho3yte, be not al euermo3e of one minde. But sometime variance amonge them, eyther fo3 the respecte of p3ofyte o3 fo3 contencion of rule, o3 fo3 mayntenaunce of matters, sūdry partes fo3 they3 sundry friendes. It can not be that both the partes can haue they3 owne mynde, no3 often are they content which see they3 conclusion quaile, but x. times they take the milling of they3 mynde mo3e dyspleasauntly than other poo3e men doe. And thys goeth not onelye to men of meane authoritie, but vnto the very greatest. The p3inces thē selfe can not haue you wote well al they3 wyll: fo3 howe were it possible whyle eche of them almost would, if he myght, be lo3d ouer al the remnaunte? Than many men vnder they3 p3inces in authoritie, are in the case that p3iuy malice and enuie many beare them in hearte falselye speake them fay3e, and p3ayse them wyth their mouthes which when there happeth any greate fal vnto them, baule and barke, and byte vpon them lyke dogges.

Finally, the cost & charge, ỹ daunger & peril of warre, wherin they3 parte is mo3e than a poo3e mannes is, syth the matter mo3e dependeth vpō them, and many a poo3e plough man maye sitte styll by the fy3e whyle they muste ryse and walke, and somtime they3 authoritie falleth by the chaunge of they3 maisters mynde, and of that see we dayly in one place o3 other ensamples such, & so many, that ỹ parable of ỹ Philosopher can lacke no testimony, which likened ỹ seruantes of greate p3inces vnto the coumpto3s, w̄ which men doe cast a coumpt. Fo3 like as the counto3 ỹ stādeth sometime fo3 a farthing, is sodeynly set vp & standeth fo3 a. M. poūde, & after as sone set down, efte sone beneath to stand fo3 a farthing againe: So fareth it loe, some-

time with those ꝑ seeke the waye to rise & growe by in authoritie, by ꝑ fauour of greate ꝑinces, ꝑ as they rise by high, so fal they downe againe as lowe. Howebeit, though a mā escape al such aduētures & abide in great authoritie til he dye, yet thā at ꝑ leaste wise euery mā must leaue it at ꝑ last: & that whiche we cal at least, hath no very long time to it. Let a mā reckē his yeres ꝑ are passed of hys age ere euer he can geat vp alofte: & let him whē he hath it firste in his fiste, reeken howe longe he shal be like to lyue after, and I weene that then ꝑ moste parte shal haue litle cause to reioyce, they shal see the time likely to be so short, ꝑ their honour & authoritie by nature shal endure, beside the manifolde chaunces whereby they maye lese it more soone. And than when they see that they must nedes leaue it, the thing which they dyd much more set their heart vpō than euer they had reasonable cause, what sorowe they take therfore, that shal I not nede to tell you.

And thus it semeth vnto me Colin, in good faith, that sith in the hauing ꝑ profite is not great, & the displeasures neyther small nor fewe, and of the losing so many sundry chaūces, & ꝑ by no meane a mā can kepe it longe, & that to parte there frō, is suche a paynefull griefe, I can see no very great cause, for which as an high worldly cōmoditie, men should greatly desier it.

The .xii. Chapter.

¶ That these outward goode, desired but for worldly welth be not onely litle good for the body, but also much harme for the soule.

And thus farre haue we considered hither to, in these outward goodes that are called the giftes of fortune no farther but the slender commoditie that worldely minded men haue by them. But nowe if we consider farther what harme to the soule, they

they take by them ꝑ desier thē but onely for ꝑ wretched welth of this worke: Thā shall we wel perceiue, howe farre more happy is he that wel leseth thē, than he that cuil kindeth them. These thinges though they be such, as are of theyr owne nature indifferent, ꝑ is to witte of them selfe, thinges neyther good nor badde, but are matter that maye serue to the tone or the tother, after as mē wyl vse them, yet nede we litle to doubte it, but that they that desier them but for theyr worldely ꝓ leasure, & for no farther godly purpose, ꝑ deuil shal soone turne them frō thinges indifferēt vnto thē and make them thinges verye nought. For though that they be indifferent of theyr nature, yet can not the vse of thē, lightly stand indifferent, but determinately muste eyther be good or badde. And therefore he ꝑ desireth thē but for worldly pleasure, desyreth thē not for any good. And for better purpose thā he desireth them, to better vse is he not likely to put thē, and therefore not vnto good, but consequentlye to nought. As for ensample first consider it in riches he that longeth for them, as for thynges of temporall commodytie and not for anye godlye purpose, what good they shall doe hym Saint Paule declareth where he writeth vnto Timothe. Qui volunt diuites fieri, incidunt in temptacionē & in laqueum diaboli & desideria multa inutilia & noxia que mergūt homines in interitū & perditionem. They that long to be rich fal into tēptaciō, and into the grinne of the deuil, and into many desiers vnprofitable and noyous, which droune men into death and into perdicion. And the holy scripture sayth also in the .xxi. Chapter of the Prouerbes. Qui congregat thesauros inpingetur in laqueus mortis. He that gathereth treasures shal be showued into ꝑ grinnes of death, so that where as by the mouth of S. Paule god saith ꝑ they

time with those ꝑ seeke the waye to rise & growe by in authoritie, by ꝑ fauour of greate ꝓnces, ꝑ as they rise by high, so fal they downe againe as lowe. Howbeit, though a mā escape al such aduētures & abide in great authoritie til he dye, yet thā at ꝑ leaste wise euery mā mu leaue it at ꝑ last: & that whiche we cal at least, hath no very long time to it. Let a mā reckē his yeres ꝑ are passed of hys age ere euer he can geat vp aloft: & let him whē he hath it firste in his fiste, reckon howe longe he shal be like to lyue after, and I weene that then ꝑ most parte shal haue litle cause to reioyce, they shal see the time likely to be so short, ꝑ they ꝛ honour & authoritie by nature shal endure, beside the manifolde chaunces wherby they maye lese it moze soone. And than when they see that they must nedes leaue it, the thing which they dyd much moze set they ꝛ heart vpō than euer they had reasonable cause, what sozowe they take therfoze, that shal I not nede to tell you.

And thus it semeth vnto me Colin, in good faith, that sith in the hauing ꝑ profite is not great, & the displeasures neyther small nor fewe, and of the losing so many sundry chaūces, & ꝑ by no meane a mā can kepe it longe, & that to parte there frō, is suche a paynefull griefe, I can see no very great cause, foz which as an high worldly cōmoditie, men should greatly desier it.

The .xii. Chapter.

¶ That these outward goodes desired but for worldly welth be not onely litle good for the body, but also much harme for the soule.

AND thus farre haue we considered hither to, in these outward goodes that are called the giftes of foztune no farther but the slender commoditie that worldely minded men haue by them. But nowe if we consider farther what harme to the soule, they

they take by them ỹ desier thē but onely for ỹ wretched welth of this worke: Thā shall we wel perceiue, howe farre more happy is he that wel leseth thē, than he that cuil findeth them. These thinges though they be such, as are of theyr owne nature indifferent, ỹ is to witte of them selfe, thinges neyther good nor badde, but are matter that maye serue to the tone or the tother, after as mē wyl vse them, yet nede we litle to doubte it, but that they that desier them but for theyr worldely pleasure, & for no farther godly purpose, ỹ deuil shal soone turne them frō thinges indifferēt vnto thē and make them thinges verye nought. For though that they be indifferent of theyr nature, yet can not the vse of thē, lightly stand indifferent, but determinately muste eyther be good or badde. And therefore he ỹ desireth thē but for worldly pleasure, desyreth thē not for any good. And for better purpose thā he desireth them, to better vse is he not likely to put thē, and therefore not vnto good, but consequentlye to nought. As for ensample first consider it in riches he that longeth for them, as for thynges of temporall commodytie and not for anye godlye purpose, what good they shall doe hym Saint Paule declareth where he writeth vnto Timothe. Qui volunt diuites fieri, incidunt in temptationē & in laqueum diaboli & desideria multa inutilia & noxia que mergūt homines in interitū & perditionem. They that long to be rich fal into tēptatiō, and into the grime of the deuil, and into many desiers vnprofitable and noyous, which droune men into death and into perdicion. And the holy scripture sayth also in the .xxi. Chapter of the Prouerbes. Qui congregat thesauros inpingetur in laqueus mortis. He that gathereth treasures shal be showued into ỹ grinnes of death, so that where as by the mouth of S. Paule god saith ỹ they

shal fall into the deuils grinne, he sayth in the tother place, that they shall be pushed or showued in by violence, & of trouth whyle a man desireth riches, not for any good godlye purpose, but for onelye welth, it must nedes be that he shal haue litle cõscience in the geatting, but by all euil wayes than he can inuente shall laboure to geatte them, and than shall he eyther nigardly heape them vp together, which is you wote wel damnable, or wastfullye misspende them aboute worldly pompe pride and glotony, wyth occasion of many sinnes moe, and that is yet much more damnable. As for fame and glory, despyred but for worldly pleasure, doth vnto the soule inestimable harme.

For that setteth mennes heartes vpon highe deuyces and desiers of suche thynges as are immoderate and outragious, & by help of false flatterers puffe vp a mã in pride, & make a brytel man lately made of earthe, & that shall agayne shortely be layde ful lowe in earth, & there lye and rotte, and turne againe into earth, take hym selfe in the meane tyme for a god here vpon the earth, and weene to wynne him selfe to be lorde of al ỹ earth. This maketh battelles betwene these greate princes, & with much trouble to much people & greate effusiõ of bloud one kinge to looke to raygne in fyue realmes ỹ can not well rule one. For howe many hath nowe thys great Turke, & yet aspireth to moe? And those ỹ he hath he ordereth euyl, & yet him selfe worse. Than offices & roumes of authorytye (if men desier them onely for theyr worldly fãtasies) who can looke ỹ euer they shal occupie thẽ wel, but abuse theyr authorytie & doe therby greate hurte. For than shal they fal frõ indifferency, & maintaine false matters of theyr frẽdes, beare vp theyr seruãtes & such as depend vpõ them

thē, w̄ bearing downe of other innocēt folke, & not ſo able to doe hurte as eaſie to take harme. Thā ỹ lawes ỹ are made againſt malefactors, ſhall they make as an olde Philoſopher ſaied, to be much like vnto cobbe-webbes, in whych the litle gnattes & flies ſticke ſtyl & hāg faſt: but ỹ great hūble bees breake thē & flye quite thorowe, & then ỹ lawes ỹ are made as a buckler in ỹ defēce of Innocētes, thoſe ſhal they make ſerue for a ſword to cut, & ſo e woūded thē with, & therwith woūd they theyr owen ſoules ſorer. And thus you ſe Colin, ỹ of al theſe outeward goodes which men cal ỹ goodes of fortune, there is neuer one ỹ vnto thē which longe therfore not for any godly purpoſe, but onely for theyr worldly welth, hath anye great commoditie to ỹ body, & yet are they al in ſuche caſe beſides ỹ, very deadly deſtruccīō vnto the ſoule.

¶ The .xiii. Chapter.

¶ Whither men deſier theſe outward goodes for theyr onely worldly welthe, or for any good verteous purpoſe, this perſecucion of the Turke agaīnſte the faith wil declare and the cōforte that both twaine may take in the leſyng them thus.

¶ Vincent.

VErely good Uncle this thing is ſo plainly true, ỹ no mā may with any good reaſō deny it. But I were Uncle alſo, ỹ there wil no mā ſay nay. For I ſee no mā ỹ wil for very ſhame cōfeſſe that he deſireth riches, honour & renowne, offices & roumes of authoritie, for his onely worldly plea ſure. For euery mā would faine ſeme as holy as a horſe. And therfore wil euery mā ſaye & would it were ſo beleued to, ỹ he deſireth theſe thinges (though for his worldly welth a litle ſo) yet principally to merite therby thorowe doing ſome good dede therw̄. Anthony. This is Colin very ſure ſo, ỹ ſo doth euery mā ſay, but firſt he ỹ in ỹ deſier therof, hath his reſpect therin, vnto his worldly welth as you ſaye, but a litle ſo, ſo much as hym ſelf weeneth

were

were but a litle, may some proue a great deale to muche: and many men wyll saye so to that haue in dede theyr principal respect vnto theyr worldely commoditie, and vnto godward therin, litle or nothing at all: & yet they pretend ỹ contrarye, and that vnto theyr owne harme, quia deus nõ irridetur, God can not be mocked. And some peraduenture, knowe not well theyr owne affeccion thẽ selfe, but there lieth more imperfeccion, secrete in theyr affeccion, thã them selfe are wel ware of, which onely god beholdeth, and therefore sayeth the Prophete vnto god. Imperfectum meum viderunt oculi tui. Myne imperfeccion haue thy yien beholdẽ. For which the prophete prayeth: Ab occultis meis munda me domine. From my hid sinnes clense thou me good lord. But nowe colin thys tribulacion of the Turke, if he so persecute vs for the fayth: ỹ those that wyll forsake theyr fayth shall kepe theyr goodes, and those shall lese theyr goodes that will not leaue theyr faith. This maner of persecucion loe, shal like a touch stone trye them, and showue the fayned from the true minded, and teache also them that weene they meane better than they doe in dede better to deserue thẽ selfe. For some there are ỹ weene they meane wel while they frame thẽ selfe a conscyence & euer kepe styl a great heape of superfluous substaunce by them, thinking euer till ỹ they will bethinke thẽ selfe vpon some good dede, wherof they will wel bestowe it once or els theyr executors shal. But if they lye not vnto thẽ self, but kepe theyr goodes for anye good purpose to ỹ pleasure of god in dede, thã shall they in this persecucion for the pleasure of God, in the keping of hys faith, be glad for to depart fro thẽ. And therfore as for al those thinges ỹ losse I meane of al those outwarde thinges that men cal the giftes of fortune, this is me

thinketh

thinketh in this Turkes persecution for ỳ faith, consolacion great & sufficient, ỳ sith euery mā that hath thē, either setteth by thē for the worlde or for God. He that setteth by thē for the worlde, hath as I haue shewed you litle profite by thē to the body, & great harme vnto ỳ soule'. And therfore may wel (if he be wise) reckō that he winneth by the losse although he loste thē but by some commen chaunce. And much more happy thā while he leseth them by such a meritorious meane. And on the tother side, he that kepeth them for some good purpose entending to bestowe thē for the pleasure of god, ỳ losse of thē in thys Turkes persecucion for keping of the fayth, can be no maner griefe vnto him, sith ỳ by his so parting frō thē, he bestoweth them in such wyse vnto gods pleasure, ỳ at that tyme whē he leseth thē by no way could he bestowe thē vnto hys high pleasure better. For though it hadde beene peraduenture better to haue bestowed thē wel before, yet sith he kepte thē for some good purpose, he wouldе not haue lefte them vnbestowed if he had foreknowē the chaunce: but being nowe preuēted so by persecucion that he can not bestowe them in that other good waye that he would, yet while he parteth from them because he wyll not parte from the fayth though the deuils ecchеator violently take them from him, yet willingly he geueth them to God.

¶ The .xiiii. Chapter.

¶ An other cause for vvhich any man should be content to forgoe his goodes in the Turkes said persecucion.

¶ Vincent.

I Can not in good fayth the good Uncle saye naye to none of thys, and in dede vnto them that (by the Turkes ouer runninge

of

shal fall into the deuils grinne, he sayth in the tother place, that they shall be pushed or showued in by violence, & of trouth whyle a man desireth riches, not for any good godlye purpose, but for onelye welth, it must nedes be that he shal haue litle cõscience in the geatting, but by all euil wayes than he can inuente shall laboure to geatte them, and than shall he eyther nigardly heape them vp together, which is you wote wel damnable, or wastfullye misspende them aboute worldly pompe pride and glotony, wyth occasion of many sinnes moe, and that is yet much more damnable. As for fame and glory, desyred but for worldly pleasure, doth vnto the soule inestimable harme.

For that setteth mennes heartes vpon highe deuyces and desiers of suche thynges as are immoderate and outragious, & by help of false flatterers puffe vp a mã in pride, & make a bryttel man lately made of earthe, & that shall agayne shortely be layde ful lowe in earth, & there lye and rotte and turne againe into earth, take hym selfe in the meane tyme for a god here vpon the earth, and weene to wynne him selfe to be lorde of al ỹ earth. This maketh battelles betwene these greate princes, & with much trouble to much people & greate effusiõ of bloud one kinge to looke to raygne in fyue realmes ỹ can not well rule one. For howe many hath nowe thys great Turke, & yet aspireth to moe? And those ỹ he hath he ordereth euyl, & yet him selfe worse. Than offices & roumes of authorytye (if men desier them onely for theyr worldly fãtasies) who can looke ỹ euer they shal occupie thẽ wel, but abuse theyr authorytie & doe therby greate hurte. For than shal they fal frõ indifferency, & maintaine false matters of theyr frẽdes, beare vp theyr seruãtes & such as depend vpõ them

thē, wᵗ bearing downe of other innocēt folke, & not ſo able to doe hurte, as eaſie to take harme. Thā ỹ lawes ỹ are made againſt malefactoꝛs, ſhall they make as an olde Philoſopher ſaied, to be much like vnto cobbe-webbes, in whych the litle gnattes & flies ſtycke ſtyl & hāg faſt: but ỹ great hūble bees breake thē & flye quite thoꝛowe, & then ỹ lawes ỹ are made as a buckler in ỹ defēce of Innocētes, thoſe ſhal they make ſerue foꝛ a ſwoꝛd to cut, & ſo e woūded thē with, & therwith woūd they theyꝛ own ſoules ſoꝛer. And thus you ſe Colin, ỹ of al theſe outeward goodes which men cal ỹ goodes of foꝛtune, there is neuer one ỹ vnto thē which longe therfoꝛe not foꝛ any godly purpoſe, but onely foꝛ theyꝛ woꝛldly welth, hath anye great commoditie to ỹ body, & yet are they al in ſuche caſe beſides ỹ, very deadly deſtructiō vnto the ſoule.

¶ The .xiii. Chapter.

¶ Whither men deſier theſe outward goodes for theyr onely worldly welthe, or for any good verteous purpoſe, this perſecucion of the Turke againſte the faith wil declare and the cōforte that both twaine may take in the leſyng them thus.

¶ Vincent.

VErely good Uncle this thing is ſo plainly true, ỹ no mā may with any good reaſō deny it. But I weene Uncle alſo, ỹ there wil no mā ſay nay. Foꝛ I ſee no mā ỹ wil foꝛ very ſhame cōfeſſe that he deſireth riches, honour & renowne, offices & roumes of authoꝛitie, foꝛ his onely woꝛldly plea ſure. Foꝛ euery mā would faine ſeme as holy as a hoꝛſe. And therfoꝛe wil euery mā ſaye & would it were ſo beleued to, ỹ he deſireth theſe thinges (though foꝛ his woꝛldly welth a litle ſo) yet principally to merite therby thoꝛowe doing ſome good dede therwᵗ. Anthony. This is Colin very ſure ſo, ỹ ſo doth euery mā ſay, but firſt he ỹ in ỹ deſier therof, hath his reſpect therin, vnto his woꝛldly welth as you ſaye, but a litle ſo, ſo much as hym ſelf weeneth

were

were but a litle, may some proue a great deale to muche: and many men wyll saye so to that haue in dede theyr principal respect vnto theyr worldely commoditie, and vnto godward therin, litle or nothing at all: & yet they pretend ỳ contrarye, and that vnto theyr owne harme, quia deus nõ irridetur, God can not be mocked. And some peraduenture, knowe not well theyr owne affeccion thẽ selfe, but there lieth more imperfeccion, secrete in theyr affeccion, thã them selfe are wel ware of, which onely god beholdeth, and therefore sayeth the Prophete vnto god. Imperfectum meum viderant oculi tui. Myne imperfeccion haue thy yen beholdẽ. For which the prophete prayeth: Ab occultis meis munda me domine. From my hid sinnes clense thou me good lord. But nowe cosin thys tribulacion of the Turke, if he so persecute vs for the fayth, ỳ those that wyll forsake theyr fayth shall kepe theyr goodes, and those shall lese theyr goodes that will not leaue theyr faith. This maner of persecution loe, shal like a touch stone trye them, and showue the fayned from the true minded, and teache also them that weene they meane better than they doe in dede better to deserue thẽ selfe. For some there are ỳ weene they meane wel while they frame thẽ selfe a conscyence & euer kepe stil a great heape of superfluous substaunce by them, thinking euer til ỳ they will bethinke thẽ selfe vpon some good dede, wherin they will wel bestowe it once or els theyr executors shal. But if they lye not vnto thẽ self, but kepe theyr goodes for anye good purpose to ỳ pleasure of god in dede, thã shall they in this persecucion for the pleasure of God, in the keping of hys faith, be glad for to depart fro thẽ. And therfore as for al those thinges ỳ losse I meane of al those outwarde thinges that men cal the giftes of fortune, this is me

thinketh

thinketh in this Turkes persecucion for ỳ faith, consolacion great & sufficient, ỳ sith euery mā that hath thē, either setteth by thē for the worlde or for God. He that setteth by thē for the worlde, hath as I haue shewed you litle profite by thē to the body, & great harme vnto ỳ soule. And therfore may wel (if he be wise) reckō that he winneth by the losse although he loste thē but by some commen chaunce. And much more happy thā while he leseth them by such a meritorious meane. And on the tother side, he that kepeth them for some good purpose entending to bestowe thē for the pleasure of god, ỳ losse of thē in thys Turkes persecucion for keping of the fayth, can be no maner griefe vnto him, sith ỳ by his so parting frō thē, he bestoweth them in such wyse vnto gods pleasure, ỳ at that tyme whē he leseth thē by no way could he bestowe thē vnto hys high pleasure better. For though it hadde beene peraduenture better to haue bestowed thē wel before, yet sith he kepte thē for some good purpose, he wouldē not haue lefte them vnbestowed if he had foreknowē the chaunce: but being nowe preuēted so by persecucion that he can not bestowe them in that other good waye that he would, yet while he parteth from them because he wyll not parte from the fayth though the deuils escheator violently take them from him, yet willingly he geueth them to God.

¶ The .xiiii. Chapter.

¶ An other cause for vvhich any man should be content to forgoe his goodes in the Turkes said persecucion.

¶ Vincent.

I Can not in good fayth the good Uncle saye naye to none of thys, and in dede vnto them that (by the Turkes ouer runninge

of

of ỹ countrey) were happed to be spoiled & robbed, & al they⁹ substaunce mouable & vnmouable, dereste & loste alreadye, they⁹ persones onely fled and sake: I thinke that these considerations cõsidered therwith, that as you lately sayde, they⁹ sorowe coulde not amend they⁹ chaunce, I mighte vnto thẽ be good occasion of cõfort, & cause them as you sayde make a vertue of necessitie: but in the case Uncle that we nowe speake of, ỹ is to wete, where they haue yet they⁹ substaũce vntouched in they⁹ own hãdes, & that ỹ keping or ỹ losing shal hang both in ther owne hãdes by the Turkes offer vpõ the retaining or ỹ renouncing of ỹ christẽ faith, here vncle I kind it as you said ỹ this tẽptaciõ is most sore & moste perilous. For I feare me ỹ we shal finde fewe of such as haue muche to lese, that shal find in they⁹ heartes so sodainely to forsake they⁹ goodes wyth all those other thynges afore rehearsed. wherupon all they⁹ worldely wealth dependeth.

Anthony. That feare I much Colin too, but therby shal it wel as I sayed appeare, ỹ semed they neuer so good & verteous before, & flattered they thẽ selfe ỹ neuer so gay a glose of good & gracious purpose ỹ they kept they⁹ goodes for, yet were they⁹ heartes inwardly in ỹ depe sighte of god, not sounde & sure, suche as they shoulde be, & as peraduenture some had thẽ self, went they had be but like a purfering of paris, holowe, light & counterfaite in dede. And yet they being such, thys would I faine aske one of thẽ & I pray you Colin take you hys persõ vpon you, and in this case answere for him. what letteth, would I aske you (for we will take no smal mã for a sãple in this part, nor him ỹ had little to leese, for such one were me thinke so farre from all frame, that woulde cast awaye GOD for a lytle, that he were not worthye to talke wyth:) what letteth I

saye

ſaye therfore your Lordeſhyp, that you be not gladlye content without any deliberacion at all in this kind of perſecution, rather then to leaue your fayth, to let goe al that euer you haue at once.

Vincent. Syth you putte it vncle vnto me to make the matter more playne, that I ſhoulde play ỳ great mans parte that is ſo wealthye, and hath ſo muche to loſe, albeit I cannot be verye ſure of an other mans mynde, nor what another manne woulde ſaye, yet as farre as mine owne mynde can conjecture, I ſhal aunſwere in hys perſon what I wene would be his lette. And therfore to your queſtion I aunſwere, that there letteth me the thing that your ſelfe may lightlye geſſe, the loſing of the manifold commodities which I now haue: Ryches and ſubſtaunce, landes and greate poſſeſſions of enheritaunce, with great rule and autoritie here in my countrey: all whiche thinges the great Turke graunteth me to kepe ſtill in peace, and haue them enhaunced too, ſo that I will forſake the fayth of Chriſt: Yea, I may ſaye to you, I haue a motion ſecretly made me farther, to kepe all thys yet better cheape, ỳ is to wete, not be compelled vtterly to forſake Chriſte, nor all the whole chriſtẽ fayth, but onely ſome ſuch partes therof, as may not ſtand with Machomets law, & onely grauting Machomet for a true prophet, & ſerning ỳ Turke truely in his warres againſte all chriſten kinges, I ſhal not be letted to prayſe Chriſt alſo, and to cal him a good man, and worſhip him and ſerue him too.

Antony. Naye naye my lorde, Chriſte hath not ſo greate nede of your lordeſhip, as rather then to leſe your ſeruice, he woulde fall at ſuch couenauntes with you, to take your ſeruice at halfes to ſerue hym and hys enemy both: he hath geuen you playn warnyng already

by Sainct

by. S. Paul, that he will haue in your seruice no parting felowe. Que societas lucis ad tenebras? Christi ad Belial? what felowshyp is there betwene lighte & darkenes: betwene Christ & Belial: And he hath also plainlye shewed you himselfe by his owne mouth: Nemo potest duobus dominis seruire. No mã may serue two lordes at once. He will haue you beleue al ỳ he telleth you, & doe al that he biddeth you, & forbeare al that he forbiddeth you without any maner excepcion. Breake one of his cõmaundementes, and breake al. Forsake one poynt of his faith, & forsake all, as for any thanke you geat for ỳ remnaunt. And therfore if you deuise as it wer Indentures betwene god & you, what thing you wil doe for him, & what thing you will not doe, as though he should hold him contẽt with such seruice of yours as your self lust to appoint him: If you make I say, suche Indentures, you shall seale both ỳ partes your selfe, & you geat therto no agremẽt of him. And this I saye: though ỳ Turke would make such an appointmẽt with you as you speake of, & would when he had made it kepe it, whereas he woulde not I warraunt you leaue you so, whan he had once brought you so farre forth, but woulde litle and litle after ere he left you, make you denie Christ altogether and take Machomette in his stede. And so doth he in the beginning when he wil not haue you beleue him to be God. For surely if he wer not god, he wer no good man neither, while he plainly said he was god. But though he would neuer goe so farre furth with you, yet Christ wil (as I sayde) not take youre seruice to halfes, but will that you shal loue him with all your whole heart. And because that whyle he was liuyng here fiftene hundreth yere agoe, he forsawe this mynd of youres that you haue nowe, with whyche you woulde fayne serue hym in

hym in ſome ſuche faſhion as you myghte keepe youre worldely ſubſtaunce ſtill, but rather forſake his ſeruice then putte all youre ſubſtaunce from you: he telleth you playne, yf hundreth yere agoe his owne mouthe, that he will no ſuche ſeruice of you, ſaying: Non poteſtis deo ſeruire et Mammone. You cannot ſerue bothe God and your richeſſe together. And therefore this thing ſtabliſhed for a playne concluſion, which you muſt nedes graunt if you haue fayth. And if you bee gone from that grounde of fayth alreadye: than is al your diſputacion you wotte well, at an ende. For whereto ſhoulde you than rather leeſe your goodes, then forſake youre fayth, if you haue loſt youre fayth and lette it goe alreadye? This poynte I ſaye therefore, putte fyxt for a grounde betweene vs bothe twayne agreed, that you haue yet the fayth ſtyll, and entende to keepe it alwaye ſtyll in youre hearte, and are but in doubte whether you will leeſe all youre worldely ſubſtaunce, rather than forſake your faith in youre onely woorde. Nowe ſhall I replye to the poynte of your aunſwere, wherin you tell me the lothnes of ỹ loſſe, and the comfort of keping letteth you to forgoe them, and moueth you rather to forſake your fayth. I let paſſe all that I haue ſpoken of the ſmal commoditie of thē vnto your body, & of the great harme that the hauing of them doe to your ſoule. And ſith the promiſe of the Turke, made vnto you for the keppynge of them, is the thinge that moueth you and maketh you thus to doubte, I aſke you firſt whereby you wotte, that when you haue done all that he will haue you dooe agaynſte Chryſte to the harme of your ſoule, whereby wote you I ſay, that he will keepe you hys promyſe in theſe thynges that he promyſeth you, concernynge the retaynynge

of yours

of your welbeloued worldly welth for the pleasure of your bodye.

Vincent. What suretie can a man haue of suche a great Prince but his promise: whiche for his owne honor it cannot become him to breake.

Anthony. I haue knowen him, and his father before him, to breake moe promises than .v. as greate as this is ỹ he shoulde here make with you. Who shall come and cast it in his teeth, and tel hym it is a shame for hym to be so fickle and so false of his promise: And then what careth he for those wordes that he wotteth wel he shal neuer heare: not very muche although they were told hym too. If you myghte come after and complayne your griefe vnto his own person your self, you should fynde hym as shamefast as a frende of myne a marchant, found once the Soudan of Syrry, to whome (being certayne yeres about his marchandise in that countrey) he gaue a great summe of money for a certaine office mete for him there for the while, whiche he scant had him graunted and put in his hande, but ỹ or euer it wer ought worth vnto him, the Sowdan sodainly sold it to another of his own secte, and put oure hungarien out. Thā came he to him & humbly put him in remembraunce of his graūt passed his own mouth, and signed with his own hand: whereunto the Sowdan answered him with a grimme countenaunce. I wil thou wit it loseH, ỹ nether my mouth nor my hand shal be master ouer me, to bind al my body at their plesure: but I wil so be lord and maister ouer them bothe, that whatsoeuer the one saie, or the other write, I wil be at my owne libertie, to do what me lust my self, and aske them both no leaue: wene you nowe my lorde ỹ Sowdan & this Turke, being both of one false sect, you may

not

not fynde them both,lyke false of their promyse.

Vincent. That must I nedes ieoparde,for other surety can there none be had.

Antony. An vnwise ieoparding to put youre soule in perill of dãnacion,for the kepyng of your bodely pleasures,and yet without suerty therof must ieoparde thẽ too:but yet goe a litle farther loe, suppose me that ye mighte be very sure that the Turke would breake no promyse with you,are you than sure inough to retayne all your substaunce styll:

Vincent. Ye than.

Anthony. What if a man shoulde aske you how long:

Vincent. Howe long: as long as I lyue.

Anthony. Wel,let it be so thã:but yet as farre as I can see,though the great Turke fauour you neuer so much and let you kepe your goodes as long as euer you liue: yet if it hap that you bee at thys daye fiftie yere olde, all the fauour that he can shewe you,can not make you one day younger to morowe, but euery daye shall you waxe elder than other:and then within a whyle,must you for all hys fauour lese all.

¶ Vincent. Wel,a man would be glad for all that to be sure not to lacke whyle he lyueth.

Anthony. Wel,thã if the greate Turke geue you your good,can there than in all your lyfe no other take them from you againe:

Vincent. Verely I suppose no.

Anthony. Maye he not lese thys countreye agayne vnto chrysten mẽ, & you with the takyng of thys way, fal in ſame perel than that you would nowe eschewe:

Vincent. Forsoth I thinke that if he geat it once, he wyl neuer lese it agayne in our dayes.

Antony. Yes by gods grace,but yet if he lese it after

your dayes, there goeth your childrens enheritaunce away agayn. But be it now that he could neuer lese it: could none take your substaunce from you than:

Vincent. No in good fayth none.

Antony. No: none at all: not god:

Vincent. God: what: yes perdy, who doubteth of that:

Antony. Who: mary he ỹ doubteth whyther there be any god or no: and that there lacketh not some such, the Prophet testifieth where he sayth. Dixit insipiens in corde suo non est deus. The foole hath sayd in his hearte there is no god. With the mouth the most foliſh wil forbeare to say it vnto other folke, but in the heart they let not to saye it softely, to themselfe, and I feare me there be manye moe suche fooles than euery man would wene there were, and would not let to saye it openly to, if they forbare it not more for dreade of shame of men, than for any feare of god. But now those that are so frantike foolishe, as to wene there were no god, and yet in their wordes confesse hym, though that (as. S. Paul sayeth: in their dedes they denie him. We shal let hym passe til it please god to shewe hym selfe vnto them, eyther inwardly betyme, by his merciful grace, or els outwardly (but ouer late for them) by his terrible iudgement. But vnto you my lorde, syth you beleue and confesse (like as a wyse man should) that though the Turke kepe you promyse in letting you kepe your substaunce, because you doe hym pleasure in the forsakyng of your fayth: yet God (whose fayth you forsake, and therin dooe hym displeasure) may so take them from you, that the great Turke with all the power he hath, is not able to keepe you, thē why wil you be so vnwise with the losse of your soule to please the greate Turke for youre goodes, whyle you wote well that god whom you displease therwith

with, may take them frō you too: besides this sith you beleue there is a god, you cannot but beleue therwith, that the great Turke cannot take your good from you without his wil or sufferaunce, nomore than the deuill could fro Job. And thinke you thā that if he wil suffre the Turke take away your good, albeit that by the keping and confessing of his faith you please him: he will when you displease him by forsaking his fayth, suffre you of those goodes that you geat or kepe, therby to reioyse and enioy any benefite.

Vincent. God is gracious, and though that mē offend him, yet he suffereth them many tymes to lyue in prosperitie long after.

Anthony. Long after-nayc by my trouth my lord that doth he no man: for how can that be that he should suffre you lyue in prosperitie long after, when your whole life is but shorte in all together, and either almost halfe therof or more than halfe (you thynke your selfe I dare say) spent out already before-can you burne oute halfe a short candle, and than haue a long one left of the remnaunt: there cannot in this world be a worse mind, thā that a man to delight and take comfort in any commoditie that he taketh by synne full meane: for it is ỳ very straight way toward ỳ taking of boldnes and courage in sinne, and finally to fall into infidelitie and thinke, that god careth not, nor regardeth not what thing mē do heare, nor what mind we be of: but vnto such minded folke speaketh holy scripture in this wise, Noli dicere: peccaui, et nihil mihi accidit trīste, patiens enim redditor est dominus. Saye not I haue sinned, & yet hath there happed me no harme: for god suffreth before he strike. But as. S. Austē saith: The longer ỳ he tarieth or he strike, the sorer is ỳ stroke whē he striketh: & therfore if you wil well do, rekē your

selfe very sure, ỹ when you deadly displease god, for the geatting or ỹ keping of your goodes, god shal not suffer those goodes to doe you good, but either shal he take them shortly from you, or suffer you to kepe them for a litle whyle to your more harme: and after shal he whē you least loke therefore, take you away from them, and than what an heape of heauines wyl there enter into your heart, when you shall see ỹ you shal sodainly so go frō your goodes and leaue them here in ỹ earth in one place, and that your body shalbe put in the earth in an other place: and (which thā shalbe most heauines of al) when you shal feare (and not without great cause) that youre soule shall firste forthwith, and after that, at the fynal iudgement, your body to be driuē down depe towarde the centry of ỹ earth into the fiery pitte & dūgeon of the deuil of hell, there to tary in torment world without ende: What goodes of this world can any mā imagine wherof the pleasure and commoditie could be such in a thousande yeare, as were able to recompence that intollerable payn, ỹ there is to be suffered in one yeare, or in one day, or one howre either: yea & thē what a madnes is it, for that poore pleasure of youre worldly goodes of so few yeares, to cast your selfe both body and soule into ỹ euerlasting fier of hel, wherof there is not minished the mayntenaunce of a moment by the lying there the space of an hundreth thousande yeares. And therfore our sauiour in fewe wordes concluded & confuted al these folyes of them, that for the short vse of this worldly substaunce forsake him and his fayth, and sell their soules vnto the deuill for euer, where he sayeth: Quid prodest homini si vniuersum mundum lucretur, anime vero sue detrimentum patiatur: what auaileth it a mā if he wanne all ỹ whole world, & lost hys soule: This were me thynketh cause & occasion inough, to him that had neuer so much part of this

this worlde in his hand, to be content rather to leſe it al, than for the retaynyng or encreaſyng of hys worldly goodes to leeſe and deſtroye hys ſoule.

Vincent. This is good vncle in good fayth very true, and what other thing any of them (that would not for this bee contente) haue for to alledge in reaſon for the defence of their folye, that can I not ymagine, nor luſt in this matter to play their parte no longre. But I pray God geue me the grace to playe the contrary parte in dede, and that I neuer for anye goodes or ſubſtaunce of this wretched worlde, forſake my fayth toward God, nether in heart nor tong, as I truſt in his great goodnes I neuer ſhall.

The.xv. Chapter.

¶ This kind of tribulacion trieth what mind men haue to their goodes, which they that are wyſe, wil at the fame therof ſee wel and wiſely layd vp ſafe before.

Me thinketh Coſin that this perſecucion ſhal not onelye as I ſayde beefore. trye mennes heartes when it cometh, & make them know their owne affections, whither they haue a corrupt gredy couetous mind or not: but alſo the very fame and expectacion therof may teache them this leſſon ere euer the thing fall vpon them it ſelfe to their no little fruite, if they haue the witte and the grace to take it in tyme whyle they maye. For nowe maye they find ſure places to lay their treaſures in, ſo that al the Turkes armie ſhal neuer fynde it out.

¶ Vincent. Mary vncle that way they will I warrant you not forgeat, as neare as their wittes wil ſerue thē. But yet haue I knowen ſome that haue ere this, thought that they had hidde their money ſafe ynough, digging ful diepe in the grounde, and haue miſſed it yet when they came agayne, and haue founde it digged oute and

caried away to theyr handes.

☞ Antony. Naye,fro theyr handes I wene you woulde say:and it was no meruayle. For some suche haue I knowen too,but they haue hyd theyr goodes foolishly, in such place as they were well warned before that they shoulde not,and that were they warned by hym that they wel knewe for suche one,as wist wel inough what would come theron.

¶ Vincent. Than were they more than madde. But did he tell them too where they should haue hydde it to haue it sure?

☞ Anthony. Ye by S. Mary did he. For els had he told them but halfe a tale,but he tolde them a whole tale, byddyng them that they shoulde in no wise hyde theyr treasure in the ground:& he shewed thē a good cause, for there theues vse to digge it out,and steale it away.

¶ Vincent. Why, where shoulde they hyde it than sayde he? For theues may happe to fynd it oute in any place.

Anthony. Forsothe he counsayled them to hyde theyr treasure in heauen,and there laye it vp,for there it shal lye safe. For thither he sayde there can no theefe come tyll he haue left hys theefte and be waxen a true man fyrst. And he that gaue this counsayle,wiste what he sayde well ynough. For it was oure Sauioure hymselfe, whiche in the fyrth Chapter of Saincte Mathewe; sayeth: Nolite thezaurizare vobis thezauros in terra vbi erugo et tinea demolitur et vbi fures effodiunt et furantur. Thesaurizate vobis thesauros in celo,vbi neque erugo neque tinea demolitur,et vbi fures non effodiunt nec furantur:vbi enim est thesaurus tuus,ibi est et cor tuum. Hoorde not vp for your treasures in earth where the rust and the mothes fret it oute, and where theues dygge it oute and steale it away. But hoorde vp your treasures in heauen,where neyther the ruste nor the mothe frette them oute,and where

where theues digge the not out nor steale them away. For where as is thy treasure, there is thy hert too. If we would wel consider these wordes of our Sauiour Christ, we should as me thinke, nede no more counsel at al, nor no more comfort neither, concerning the losse of our temporal substaunce in thys Turkes persecucion for ỹ fayth. For here our lord in these wordes teacheth vs where we may lay vp our substaunce safe before the persecucion come. If we putte it into the poore mens bosomes, there shall it lye safe. For who woulde goe searche a beggars bagge for moneye, if we deliuer it to the poore for Christes sake: we deliuer it vnto Christe himselfe: and than what persecutour can there bee so strong, as to take it out of hys hande.

Vincent. These thinges are vncle vndoubtedly so true, that no man may with woordes wrestle therwith, but yet euer there hangeth in a mans heart a lothenes to lacke a liuing.

Anthony. There doeth in dede, in theyrs that eyther neuer, or but seldom heare any good counsel thereagainst. And when they heare it, hearken it but as they would an ydle tale, rather for a pastime or for maner sake, thã for any substancial entẽt or purpose, to folow good aduertisement, and take any frute therby. But verely, if we would not onely laye our eare, but also our hearte therto, & consider ỹ the saying of our sauiour Christe is not a Poetes fable, nor an harpers song, but the verye holy woord of almighty god himselfe, we would, & wel we might be full sore ashamed in our self, & ful sory to. when we felt in our affeccion those wordes to haue in our hearts no more strength and wayght, but that we remayn still of the same dull mynde, as we did before we heard them.

caried away to theyr handes.

☞ Antony. Naye, fro theyr handes I wene you wolde say: and it was no meruayle. For some suche haue I knowen too, but they haue hyd theyr goodes foolishly, in such place as they were well warned before that they shoulde not, and that were they warned by hym that they wel knewe for suche one, as wist wel inough what would come theron.

¶ Vincent. Than were they more than madde. But did he tell them too where they should haue hydde it to haue it sure?

☞ Anthony. Ye by S. Mary did he. For els had he told them but halfe a tale, but he tolde them a whole tale, byddyng them that they shoulde in no wise hyde theyr treasure in the ground: & he shewed thē a good cause, for there theues vse to digge it out, and steale it away.

¶ Vincent. Why, where shoulde they hyde it than sayde he? For theues may happe to fynd it oute in any place.

Anthony. Forsothe he counsayled them to hyde theyr treasure in heauen, and there laye it vp, for there it shal lye safe. For thither he sayde there can no theefe come tyll he haue left hys theefte and be waxen a true man fyrst. And he that gaue this counsayle, wiste what he sayde well ynough. For it was oure Sauioure hymselfe, whiche in the syxth Chapter of Saincte Mathewe, sayeth: Nolite thezaurizare vobis thezauros in terra vbi erugo et tinea demolitur et vbi fures effodiunt et furantur. Thesaurizate vobis thesauros in celo, vbi neque erugo neque tinea demolitur, et vbi fures non effodiunt nec furantur: vbi enim est thesaurus tuus, ibi est et cor tuum. Hoorde not vp for you treasures in earth where the rust and the mothes fret it oute, and where theues dygge it oute and steale it away. But hoorde vp your treasures in heauen, where neyther the ruste nor the mothe frette them oute, and

where

where theues digge the not out nor steale them away. For where as is thy treasure, there is thy hert too. If we would wel consider these wordes of our Sauiour Christ, we should as me thinke, nede no more counsel at al, nor no more comfort neither, concerning the losse of our temporal substaunce in thys Turkes persecucion for ỹ fayth. For here our lord in these wordes teacheth vs where we may lay vp our substaunce safe before the persecucion come. If we putte it into the poore mens bosomes, there shall it lye safe. For who woulde goe searche a beggars bagge for money, if we deliuer it to the poore for Christes sake: we deliuer it vnto Christe himselfe: and than what persecutour can there bee so strong, as to take it out of hys hande.

Vincent. These thinges are vncle vndoubtedly so true, that no man may with woordes wrestle therwith, but yet euer there hangeth in a mans heart a lothenes to lacke a liuing.

Anthony. There doeth in dede, in theyrs that eyther neuer, or but seldom heare any good counsel thereagainst. And when they heare it, hearken it but as they would an ydle tale, rather for a pastime or for maner sake, thā for any substancial entēt or purpose, to folow good aduertisement, and take any frute therby. But verely, if we would not onely laye our eare, but also our hearte therto, & considre ỹ the saying of our sauiour Christe is not a Poetes fable, nor an harpers song, but the verye holy woord of almighty god himselfe, we would, & wel we might be full sore ashamed in our self, & ful sory to. when we felt in our affection those wordes to haue in our hearts no more strength and wayght, but that we remayn still of the same dull mynde, as we did before we heard them.

This maner of ours in whose breastes the great good counsaile of God no better setleth nor taketh no better roote, may wel declare vs, that the thornes & the bryers and brambles of our worldly substaunce growe so thicke, & spring vp so high in the ground of our hertes, that they strangle as the gospell sayeth, the woorde of God that was sowen therein. And therfore is god very good lord vnto vs, when he causeth like a good husband man his folke to come afield, (for the persecutors be his folke to this purpose) and with their hookes & their stocking yrons, grubbe vp these wicked wedes & bussches of our earthly substance, & cary them quite awaye from vs that the woorde of God sowen in oure heartes, may haue rowme therin, and a glad rounde aboute for the warmesome of grace to come to it and make it growe. For surelye these woordes of our Sauiour shal we finde full true. Vbi thesaurus tuus, ibi est et cor tuum Where as thy treasure is there is also thy heart. If we lay vp our treasure in earth, in earth shalbe our herts. Yf we send our treasure into heauen, in heauen shall we haue our hertes. And surely the greatest coumfort that any man maye haue in this tribulacion, is to haue his heart in heauē. If thy heart wer in dede out of this world, and in heauen, al the kyndes of tormente that al this world could deuise, could put thē to no pain here. Let vs thē send our hertes hēce thither, in such maner as we may by sending thither our worldly substaunce hence, please god. And let vs neuer doubte it, but we shal (that once done) finde our heartes so conuersant in heauen, with the glad consideracio of our folowing the gracious counsayle of Christ, that the coumfort of his holy spirite inspired vs therfore, shal mitigate, mitisshe, assuage, & in a maner quenche the great furious

feruour

feruour of the payn that we ſhal happe to haue by his louing ſufferaunce for our farther merite in our tribulacio. And therfore, like as if we ſaw that we ſhould be within a while driuen out of this land and fayn to flee into another, we would wene that man wer mad, whiche would not be content to forbeare his goodes here for the while, and ſende them into that lande before him, where he ſawe that he ſhoulde liue al the remnaunt of his life. So maye we verely thinke yet oure ſelfe muche more madde (ſeeyng that we be ſure it can not be long ere we ſhalbe ſent ſpyte of our teeth oute of this world) if the feare of a litle lacke, or the loue to ſee our goodes here about vs, and the lothnes to part from them for this litle while, which we may kepe the here, ſhalbe able to let vs from that ſure ſendyng them before vs into the tother worlde, in which wee may be ſure to liue wealthely with them, if we ſende them thither, or els ſhortly leaue them here behinde vs, and thā ſtād in great ieopardy, there to liue wretches for euer.

¶ Vincent. In good faythe vncle, me thinke ẏ concerning the loſſe of theſe outward thinges, theſe cōſideracions are ſo ſufficiēt comfortes, ẏ for my own part ſaue onely grace well to remembre thē, I woulde me thinke deſyre no more.

¶ The. xvi. Chapter.

¶ Another comfort and courage agaynſt the loſſe of vvorldly ſubſtaunce.

Muche leſſe then this may ſerue Coſin, with calling & truſting vpon gods helpe, without which muche more than this cannot ſerue. But the feruour of ẏ chriſten fayth ſo ſore faynteth now adaies, and decayeth coming from hote vnto leuke warme, & from leuke warme almoſt to kaye cold, that men muſt nowe be fayne as at a fire that is almoſt out, to lay many dry ſticks therto, and vſe much blowing thereat.

but

but els wolde I wene by my trouth, ỹ vnto a warme faithful man, one thing alone wherof we spake yet no word, wer comfort ynough in this kind of persecution agaynste the losse of all goodes. ¶ Vincent. What thing may that be vncle? ¶ Anthony. In good fayth Colin, euen the bare remẽbraunce of the pouertie that our Sauior willingly suffered for vs. For I verely suppose, that if there wer a great king ỹ had so tẽder loue to a seruãt of his ỹ he had, to helpe him out of daunger, forsaken & left of al his worldly welth & royaltie, & become poore & nedy for his sake: ỹ seruãt couldscant be found, ỹ wer of such an vnkind villayn corage, ỹ if himselfe came after to some substance, would not wt better wil lese it al again, than shamefully to forsake such a maister. And therfore as I say, I doe verely suppose, ỹ if we woulde wel remẽbre & inwardly considre ỹ great goodnes of our sauiour Christ toward vs, not yet being hys poore liuing seruantes, but rather his aduersaries & hys enemies. And what welth of thys worlde ỹ he willingly forsoke for our sake, being in dede vniuersal king therof: & so hauing ỹ power in hys own hãd, to haue vsed it if he had woulde, in stede whereof (to make vs ryche in heauẽ) he liued here in nedines & pouertie al his lyfe, & nether would haue autoritie, nor kepe nether lãdes nor goodes. The depe cõsideration & earnest aduisemẽt of this one point alone, wer able to make any kind christẽ man or womã wel contẽt rather for his sake again to geue vp al ỹ euer god hath lent them: (& lent thẽ hath he al ỹ euer they haue) than vnkindly & vnfaithfully to forsake hym. And him they forsake, if ỹ fear they forsake ỹ confession of his christen faith. And therfore to finish this pece wt hal concerning ỹ drede of losing our outward worldly goodes, let vs consider ỹ flandrs cõmoditie ỹ they bring, wt what labor they be bought,

how

how ſtyle whyle they abyde, with whōſoeuer they be lōgeſt, what payn they? pleaſure is mingled withal, what harme ỳ loue of them doth vnto the ſoule, what loſſe is in ỳ keping. Chriſtes fayth refuſed for thē: what winning in ỳ loſſe, if we leſe thē for gods ſake, how muche more profitable they be wel geuen, than euil kept. And finally, what vnkindnes it wer, if we would not rather forſake thē for Chriſtes ſake, thā vnfaythfully forſake Chriſt for them: which whyle he liued for our ſake, forſoke al ỳ world, beſide the ſuffring of ſhameful & painful death, whereof we ſhall ſpeake after. If we theſe thinges (I ſay, wil cōſider wel & wil pray god with his holy hand to print thē in our heartes, & wil abyde and dwel ſtyll in ỳ hope of his helpe, hys trueth ſhal (as the prophete ſayth) ſo cōpaſſe vs about with a pauice, ỳ we ſhall not nede to bee afrayd ab incurſu et demonio meridiano. of this incurſion of this midde day deuil, thys open plain perſecucion of ỳ Turke for any loſſe ỳ we can take by ỳ bereuing from vs of our wretched worldlye goodes, for whoſe ſhorte & ſmal pleaſure in thys life forborne, we ſhalbe with heauenly ſubſtaunce euerlaſtinglye recompenſed of God in ioyful bliſſe and glorye.

¶ The .xvii. Chapter.

Of bodely payn, and that a man hath not cauſe to take diſcōfort in perſecucion, though he fele himſelfe in an horror, at the thiſtking vpon the bodely payne.

¶ Vincent.

Forſoth vncle, as for theſe outward goodes you haue ſo farforth ſaide, ỳ albeit no man eā be ſure what ſtrength he ſhal haue, or how faint & howe feble he may hap to find himſelf whē he ſhal come to ỳ point, & therfore I can make no warrātiſe of my ſelfe, ſeing ỳ S. Peter ſo ſodainly fainted at a womās word, & ſo cowardly forſoke his maiſter for whom he had ſo boldli fought with ſo few houres afore. And by ỳ fal in forſaking, wel perceued ỳ he had been raſh in his promiſe

and

and was wel worthy to take a fall for putteyng so fast trust in himselfe: yet in good fayth me thinketh nowe, (and God shall I trust helpe me too, kepe this thought stil) ỹ if the Turke should take al that I haue vnto mi very shyrt, except I forsake my fayth, & offre it me al again with .x. times asmuch therto to fal into his secte, I would not once sticke thereat, rather to forsake it euery whit, thē of Chrystes holy faith to forsake any one poynt. But surely good vncle, whē I bethinke me farther on the griefe & the payne that may turne vnto my flesh: here fynd I ỹ feare ỹ forseth my heart to trēble.

Anthony. Neither haue I cause to meruayle therof, nor you Cosin cause to be dismayde therefore. The great horror & feare that our Sauiour had in his own flesh agaynst his paynful passiō, maketh me litle to meruayl, & may wel make you take that comfort to, ỹ for no such maner of gendring felt in your sēsual partes, the flesh shrinketh at the meditacion of payne and death, youre reason shal geue ouer, but resist it and manlye maister it: and though you woulde fayne flee from the paynful death, and be loth to come thereto: yet may the meditacion of his great grieuous agony moue you, & him selfe shall, if you so desyre him, not fayle to worke with you therin, & geat and geue you the grace that you shal submit and conforme your will therin vnto his, as he did his vnto hys father, & shal therupon be so cōforted with the secret inward inspiracion of his holy spryte, as he was with the personal presence of ỹ Angell, that after his agony came & comforted him, that you shall as his true disciple folow hym, and with good will without grudge, doe as he did, and take your crosse of pain & passion vpon your backe, and dye for the trueth with him & therby raigne with him crouned in eternal glory.

And

And this I say to geue you warning of the thyng that is truth, to thentent whan a man feleth such an horror of death in his heart, he should not therby stand in outragious feare that he were fallyng, for many such men standeth for al that feare, full fast. And finallly, better abydeth the bruntе when god is so good vnto hym, as to bryng hym therto and encourage hym therin, thā doth some other, that in the beginning feleth no feare at al, and yet may it be, and most of tē so it is, for god hauing many mansions, and all wonderful welthfull in his fathers house, exalteth not euery good mā vp to the glory of a martyr, but foreseing their infirmitie, that though they be of good wyll before, and peraduenture of right good courage to, would yet play. S. Peter, if they wer brought to the poynt, and therby bryng theyr soules into the perill of eternall damnacion. He prouideth otherwyse for them, before they come thereat, and eyther findeth away that men shal not haue the mynd to lay any handes vpon them, as he founde for his disciples, whē hymself was willingly takē, or that if they set hand on thē, they shal haue no power to holde thē, as he founde for. S. John theuangelist, whiche lette his sheete fall from hym, whereupon they caught holde and so stedde hymselfe naked awaye, and scaped fro them or thoughe they hold him and bryng him to prison to, yet god sometyme deliuereth them thence, as he did. S. Peter, and sometyme he taketh them to him, out of the pryson into heauen, and suffereth them not to come to their torment at all, as he hath done by many a good holy man. And some he suffereth to be brought into the tormente, and yet he suffereth them not to dye therin, but lyue many yeares after, and dye their natural death, as he did. S. John theuangelist and by many an other moe,

that

as we maye well see bothe in sundrye storyes, and in the Epistles of Saincte Cipryan also. And therefore whiche waie GOD wyll take with vs, we can not tell: but surelye if we be true Christian men, this can we wel tell, that without anye bolde warrantise of oure selfe, or foolishe truste in oure strength, we be bound vpon pain of damnacion, that we be not of the contrarye mynde, but that we wyll wyth hys helpe, (how lothe so euer we fele oure flesshe thereto) rather yet than forsake hym or hys fayth afore the worlde (whyche if we doe, he hath promysed to forsake vs afore hys father, and all the holy coumpanye of heauen.) Rather I saye, than we would so doe, we would with his helpe endure and sustayn for his sake all the tormentrye that the deuyll with all hys faithlesse tormentors in thys world, would deuyse. And then when we be of thys mynde, and submytte oure wyll vnto hys, and call and praie for hys grace, we can tell well ynough that he will neuer suffre them to putte more vpon vs, than his grace wyll make vs all to beare, but wyll also wyth theyr temptacion prouyde vs for a sure waye, for Fidelis deus (sayth Saynct Paule) Qui non patitur vos tentari supra id quod potestis, sed dat etiam cum temptatione prouentum. GOD is (sayth the Apostle, faythfull, whiche suffereth you not to be tempted aboue that you maye beare, but geueth also with the temptacyon a waye oute. For eyther as I sayde, he will keepe vs oute of theyr handes (thoughe he beefore suffre vs to be feared wyth them to proue oure faith wythal that we may haue by the examinacio of our owne mind, some coumforte in hope of hys grace, and some feare of oure owne frayltie to driue vs to call for grace (or elles if we fall in theyr handes) so that we fall not fro the truth

of

of hym nor cease to call for his helpe) hys trueth shal as the prophete saieth) so compasse vs about with a pauice· that we shall not neede to feare this incursion of thys midde daye deuyll. For eyther shall these Turkes hys tormentors, that shall entre this, and and persecute vs, eyther they shall I saye, not haue the power to touche oure bodies at all, or elles the shorte payne that they shall putte vnto oure bodyes, shall turne vs to eternall profite bothe in oure soules and in oure bodies too. And therefore Cosin, to beegynne with, lette vs be of good coumforte. For sythe we be by oure fayth verye sure, that holy Scripture is the woorde of god, and that the worde of god, can not be but verye true, and that we see that bothe by the mouthe of his holye Prophete, and by the mouthe of his blessed Apostle also, god hath made vs so faithfull promyse, bothe that he wyll not suffre vs to be tempted aboue oure power, but wyll bothe prouyde a waye out for vs, and that he wyll also rounde aboute so coumpasse vs with his pauice, and defende vs, that we shall haue no cause to feare this midde daye deuyl, with all his persecucion: we can not nowe but be verye sure (excepte we be verye shamefullye cowardous of hearte, and towarde god in fayth out of measure fainte, and in loue lesse thã leuke warme, or waxen euen kaye colde) we maie be verie sure I saie, that either God shall not suffre the Turkes to inuade this lande, or if thei dooe god shal prouide suche resistence that thei shall not preuaile, or if thei do preuaile, yet if we take the wai that I haue tolde you) wee shall by theyr persecucyon take lytle harme or rather no harme at all, but that that shall seme harme, shall in dede bee to vs no harme at al, but good.

For

for if god make vs & kepe vs good mē (as he hath prō-
mised to doe if we pray therfore) thā saith holi scripture.
Bonis omnia cooperantur in bonum. Vnto good folke all thynges
turne them to good: and therfore Colin, syth that God
knoweth what shall happe and not we, lette vs in the
meane whyle with a good hope in the helpe of Goddes
grace, haue a good purpose with vs of sure standing by
his holy faith againste all persecutions, from which if
we should (which our lord forbidde) hereafter either for
feare or pain (for lacke of grace lost in our owne default)
myschappe to decline: yet had we both wonne the well
spent time in thys good purpose before, to ỹ minishmēt
of our payne, and were also much the more lykely that
god shoulde lyft vs vp after oure fall, and geue vs his
grace againe: howbeit, if this persecucion come, we be
by this meditacion and well continued entente and
purpose beefore, the better strengthed and comfirmed,
and muche the more lykely for to stand in dede. And if
it so fortune (as with gods grace at mēs good prayers
and amendment of our euill lyues, it maye fortune ful
well) that the Turkes shall eyther be well withstanden
and vanquished, or paraduenture not inuade vs at all:
than shal we perdye by this good purpose geat our selfe
of god a very good cheape thanke: and on the other side,
while we now thinke theron (as not to thynke thereon,
in so great lykelihode therof, I wene no wise man can.
If we shoulde for the feare of worldly losse or bodelye
paine, framed in oure owne mindes, thinke that we
would geue ouer, and to saue our good and oure lyues
forsake our Sauiour by denial of hys fayth, than whi-
ther the Turke come or come not, we be gone from god
the whyle, and then if they come not in dede, or come &
be driuen to flyghte, what a shame should thys be to
vs

vs bekoze ꝟ face of god, in ſo ſhameful cowardous wyſe to forſake hym for feare of that payne, that we neyther felt, nor neuer was falling towardes vs.

Vincent. By my trouth vncle I thanke you, me thynke that though you neuer ſayd more in the matter, yet haue you euen with this that you haue of the feare of bodelye payne in this perſecucion, ſpoken here already meruelouſly comforted my heart.

Antony. I am glad Colin, if your heart haue take cõ=fort therby: but and if you ſo haue, geue god the thanke and not me, for that worke is his and not mine. For neyther am I able any good thynge to ſaye but by hym, nor al the good wordes in this world, no not ꝟ holy wordes of god himſelf, and ſpokẽ alſo with his own holy mouth, can be able to profite the man with th. ſound entring at his eare, but if the ſpirite of god therwith inwardely worke in his ſoule: but that is his goodnes euer ready to do, except the let be thorowe the vntowardnes of our owne frowarde wyl.

¶The. xviii. Chapter.

Of comforte agaynſt bodely payn, and fyrſt agaynſt captiuytie.

AND therfore now being ſomwhat in comfort and courage bekore, wherby we may ꝟ more quietly conſider euery thyng which is ſomewhat more hard and difficile to do, whan the heart is before taken vp and oppreſſed with ꝟ troublous affection of heauy ſorowful feare: lette vs examine the wayght and ſubſtaunce of theſe bodily paynes as the ſoreſt part of this perſecucion whiche you rehearſed beefore, whiche were (if I remember you righte) thraldome, impriſonment painful and ſhameful death. And firſt let vs as reaſon is, begynne with the thraldome, for that was, I remember the fyrſt.

¶ Vincent. I praye you good vncle say thā somewhat thereof, for me thinketh vncle ỹ captiuitie is a meruelous heauy thing, namely whā they shal, as they most cōmonly doe, cary vs farre from home, into a straūge vncoth lande. ¶ Anthony. I cannot saye naye, but that some griefe it is Cosin in dede: but yet as vnto me not halfe so much as it would be, if they could cary me out into any such vnknowē countrey that god would not were where nor finde the meane to come at me but in good faith Cosin, nowe if my transmigracion into a straunge countrey shoulde bee any greate griefe vnto me, ỹ fault should be much in my selfe. For sith I am very sure that whithersoeuer men cōuay me, god is no more verely here, then he shalbe there, if I geat (as I may if I will) the grace to set my whole heart on him. and long for nothing but hym, it can than make no great matter to my mynd, whither they cary me hence or leaue me here. And thā if I find my mynd much offended therewith, that I am not stil here in my own countreye, I must consider that the cause of my griefe is myne owne wrong imagination, whereby I beguile my selfe with an vntrue perswasion, wenting that this were myne owne countrey, whereas of trueth it is not so. For as S. Paul saith. Non habemus hic ciuitatem manentem sed futuram inquirimus we haue here no Citie nor dwelling contrey at al. but we seke for one that we shal come to, and in what countrey soeuer we walke in thys world, we bee but as pilgrimes and waye faring men: and if I shoulde take any countrey for myn owne, it must be that countrey to which I come, and not the countrey from whiche I came, that countrey that shallbee to me than for a whyle so straunge, shall yet perdye bee no more straunge to me, nor lenger straunge to me neither, thā was mine owne natiue countrey whē I came first into

ſt. And therfore if ỹ point of my beyng farre from hence be very greuous to me, and that I finde it a greate payne, that I am not where I would be: that griefe ſhall greate parte growe for lacke of ſure ſettyng and ſetlyng my mynde in god, where it ſhoulde be: which fault of myne when I mend, I ſhall ſoone eaſe my griefe. Nowe as for al other griefes and paynes that are in captiuitie, thraldom and bondage, I cannot denye but many there are and greate, howbeit they ſeme yet ſomewhat (what ſaye I ſomewhat, I maye ſaye a greate deale) the more becauſe we tooke oure former liberty for more a great deale than in dede it was. Let vs therefore conſyder the matter thus: captiuitie, bondage or thraldome what is it but the violente reſtraynte of a man, beeing ſo ſubdued vnder the dominion, rule and power of an other, that he muſt dooe what the tother luſt to commaunde him, and maye not at hys libertie dooe ſuche thynges as he luſt hymſelfe: nowe when we ſhall be caryed awaye with a Turke, and be fayne to bee occupied aboute ſuche thynges as he luſte to ſette vs, here ſhal we lamente the loſſe of oure libertie, and thynke we beare an heauye burdayne of oure ſeruile condycion, and ſo to dooe I graunte well we ſhall haue many tymes greate occaſyon, but yet ſhoulde we I ſuppoſe ſette thereby ſomewhat the leſſe, if we woulde remembre well what libertie that was that we loſt, and take it for no larger than it was in dede: for we recken as though we myghte before doe what we woulde, but therin deceyue we oure ſelfe. For what free man is there ſo free, that can be ſuffered to doe what hym luſt? In many thinges GOD hath reſtrayned vs by hys hygh commaundementes ſo many, that of thoſe thynges whiche els we woulde dooe, I weene it be more thē the half. Howbeit, becauſe (god forgiue vs) we let ſo litle therfore, but doe what we luſt, as though we heard him not, we recke oure libertie neuer ỹ leſſe for ỹ:

But than is oure libertie much restrayned by the lawes made by men, for the quiet and politique gouernaunce of the people. And these would I wene let oure libertie but a litle neither, were it not for feare of paynes that maye fal therupon. Loke than whither other men, ỹ haue auctho*r*itie ouer vs, commaunde vs neuer no busines which we dare not but doe, and therfore do it ful oft, full sore against our willes. Of which thinges some seruice is some time so paineful and so perilous too, ỹ no lord can lightly commaunde his bond man worse: nor seldome dooeth commaunde him half so sore. Let euerye free man that rekoneth his libertie to stand in doing what he lust, cõsyder wel the pointes, & I wene he shal thã kind his liberty much lesse thã he toke it for before. And yet haue I lefte vntouched ỹ bondage, ỹ almost euery man is in, ỹ bosteth himself for free, ỹ bondage I meane of sin: which to be a very bondage, I shall haue our sauiour himselfe to beare me good record. For he saith: Qui facit peccatum seruus est peccati. He ỹ committeth sin is the thral, or the bondman of sin. And then if this be thus (as it must nedes so be sith god saith it is so) who is there thã, ỹ may make so muche boste of hys libertie, ỹ he should take it for so sore a thing & so strange to become through chaũce of warre, bõd vnto a mã while he is already, through sinne become willingly thrall and bonde vnto the deuil. Let vs loke wel how many thinges and of what vyle wretched sort the deuil driueth vs to do dayly through the rash braydes of our blinde affections, which we be for our fautful lacke of grace, fayne to folow, and are to feble to refraine, and than shal we finde in oure naturall freedome, our bonde seruice suche that neuer was there any man lord of any so vile a villain, ỹ euer would for very shame commaunde hym so shamefull seruice. And let vs in the doyng of oure seruice to the man, that we

we beſtaue, vnto, remẽber what we wer wonte to doe about the ſame tyme of the daye while we were at our free lybertye before, & were well likelye if we were at liberty to doe the like againe: & we ſhall peraduenture perceiue that it were better for vs to doe this buſines than that. Nowe ſhall we haue greate occaſion of cõforte, if we conſider that our ſeruitude (though in the coumpte of the worlde it ſeme to come by chaunce of warre) cõmeth yet in verye dede vnto vs, by the prouident hand of god, and that for our great good if we wyll take it well, both in remyſſion of ſinnes, & alſo matter of our merite. The greateſt griefe, that is in bõdage or captiuitie, is this as I trowe, ỹ we be forced to doe ſuch labour, as wyth our good wyll we woulde not. But then agaynſt that griefe Senecke teacheth vs a good remedye. Semper da operam ne quid inuitus fatias. Endeuour thy ſelfe euermore ỹ thou doe nothing againſt thy wil. But that thing that we ſee, we ſhal nedes doe, let vs vſe alway to put our good will thereto.

Vincent. That is vncle ſone ſaid: but it is harde to doe.

¶ Anthony. Our froward mind maketh euery good thing hard, and that vnto our owne more hurte and harme. But in this caſe, if we will be good chriſten mẽ, we ſhal haue greate cauſe gladlye to be content for the greate comforte ỹ we may take thereby, while we remmbre ỹ in the patient & glad doing of our ſeruice vnto ỹ mã for goddes ſake according to his high cõmaundemẽt by the mouth of. S. Paule. Serui obedite dominis. We ſhall haue our thanke & our whole reward of god, finally if we remẽber the greate hũble meknes of our ſauiour Chriſt him ſelfe, ỹ he being very almightie god Humiliauit ſemetipſum formam ſerui accipiens, humbled him ſelf & toke ỹ forme of a bond mã or a ſlaue, rather than hys father

shoulde forsake vs, we may thinke our selfe very vnkind caitiues, & very frātique foles to, if rather thā endure this worldly bondage for a while, we would forsake him ꝑ hath by his own death, deliuered vs out of euerlasting bōdage of ꝑ deuil, & will for our shorte bōdage geue vs euerlasting libertie. Vincent. Well fare you good vncle, this is very well said, albeit ꝑ bōdage is a cōdicio ꝑ euery mā of any courage would be glad to eschewe, & very loth to fal in, yet haue you wel made opē, ꝑ it is a thinge neither so straunge nor so sore, as it before semed vnto me, & spectally farre frō such as anye mā ꝑ any wit hath should for feare therof shrinke fro ꝑ cōfession of his faith: & now therfore I pray you somewhat speake of impriesonmēt. ¶ The .xii. Chap.

Of impryesonmente and comforte there agaynste.

¶ Anthony.

What shall I Cosin with good will: & fyrste if we shoulde considre what thing impriesonment is of his owne nature, we should not me thinketh haue so greate horror therof. For of it selfe it is perdie, but a restraynt of liberty, which letteth a mā frō going whither he would. *Vincent*. Yes by. S. Mary vncle, me thinketh it is much more sorowe than so. For beside ꝑ set & restraynte of libertie, it hath many moe displeysures & very sore griefes knitte & adioyned therunto. *Anthony*. That is Cosin very true in dede. And those paines, amōge many sorer thā those, thought I not after to forgeat: howbeit, I purposed now to cōsider first impriesonmēt, but as impriesonment onely wout any other cōmoditie beside. For a mā maye be perdy imprisoned, & yet not set in ꝑ stockes, nor colored fast by the necke, & a mā may be let walke at large where he will & yet apayre of fetters fast riueted on his legges. For in this coūtry ye wote well & in Cicile & port ingale to, so goe there all ꝑ slaues. Howbeit, because ꝑ for such

thinges

thinges mennes hartes hath such horror therof, albeit that I am not so mad as to goe about, to proue ỹ bodily paine were no paine, yet syth ỹ because of these maner of paines, we so specially abhorre the state & condicion of prisoners, we shoulde me thinke well perceiue that a great parte of our horror groweth of our owne fantasie if we would cal to mynde & consider the state and condicion of many other folke in whose state & condicō we would wisshe our selfe to stand taking thē for no prisoners at al ỹ stand yet for al that in much part of ỹ selfsame pointes ỹ we abhorre imprisonment for. Let vs therfore cōsider these thinges in order. And first as I thought to beginne, because those other kindes of grieues ỹ come wt imprisonmēt are but accedentes therunto, & yet neither such kindes of accedētes as be eyther proper therunto, but ỹ they may (almost al) fal vnto a mā wout it, nor are not such accedentes therinto as are vnseperable therfro: but ỹ imprisonment may fal to a mā, and none of all the ther wt. We wil I saye therfore begin wt ỹ cōsidering what maner paine or cōmoditie we should reckin imprisonment to be of him selfe & of his owne nature alone. And than in the course of our communication, you shal as you lust encreace & aggreue ỹ cause of your horror wt ỹ terror of those painful accedentes. Antony. I am sory ỹ I did enterrupte your tale. For you were about I se wel to take an orderly way therin. And as your selfe haue deuised, so I beseche you procede. For though I reckin imprisonmēt much ỹ sorer thing by sore & harde handling therin, yet reckē I not ỹ imprisonment of it selfe any lesse thā a thing very tedious, al were it vsed in ỹ most fauourable maner ỹ it possiple might. For vncle, if it wer a great prince ỹ were takē prisoner vpō ỹ fielde, & in ỹ hand of a chriſtē king, which vse in such case (for

the cõsideracõ of theyr former state (and the mutable chaũge of ỹ warre) to shewe much humanitie to thẽ, & in very fauorable wise entreate thẽ. For these infidele Emperours handle often times the princes that they take, more villanously, then they doe the poorest men, as the great Camberlayne kepte the greate Turke whan he had taken him, to treade on his backe alwaye while he lepte on horse backe. But as I beganne to saye by the sample of a prince taken prisoner, were the imprisonmente neuer so fauorable, yet were it in my minde no litle griefe in it selfe for a man to be pinned by, though not in a narowe chaumber, but although hys walke were right large, and right fayre gardens to therin, it coulde not but grieue hys hearte to be restrained by an other man, wythin certaine limittes and boundes, and lese the libertie to be where him lust. ☞ *Anthony*. Thys is Colin well considered of you. For in this you perceiue wel, that imprysonment is of hym selfe, and hys owne very nature alone, nothing els but ỹ retaining of a mannes persõ wỹn the circuite of a certaine space narrower or larger as shalbe lymited to him, restraining his libertie frõ the father going into any other place. *Vincent*. Very wel said as me thinketh. ☞ *Anthony*. Yet forgat I Colin, to aske you one questiõ ¶ *Vincent*. What is ỹ Uncle? ¶ *Anthony*. Thys loe, if there be two mẽ kepte in two seuerall chãbers of one great castle, of which two chãbers, ỹ tone is much more larger thã the tother: whither be the prisoners both or but ỹ tone, ỹ hath the lesse rowme to walke in? *Vincent*. What questiõ is it vncle, but ỹ they be prisoners both as I said my selfe before, although ỹ tone lay fast locked in stockes, & the tother had al the whole castel to walke in. *Antony*. Me thinketh verely Colin, ỹ you say ỹ truth, & thã if prisonmẽt be such a thing as your selfe here

here agre it is, ꝑ is to witte, but a lacke of libertie to goe whither we luſt, now would I faine witte of you what any one mā you knowe ꝑ is at this daye out of priſon:

¶ Vincent. What one mā Uncle: Mary I knowe almoſt none other. For ſuerly priſoner am I none acquainted wꝑ I remēbre. Anthony. Thē I ſee wel you viſete poore priſoners ſelde. Vincent. No by my trouth vncle, I crye god mercy, I ſend thē ſomtime my almoſe, but by my trouth, I loue not to come my ſelf, where I ſhould ſee ſuch miſery. Antony. In good faith Coſi Uincēt, though I ſaye it before you you haue many good condicions: but ſuerly though I ſay it before you, to ꝑ cōdicion is none of thē: which cōdicīō if you would amende, than ſhould you haue yet ꝑ moe good cōdicīōs by one. And peraduēture by mo thā. iii. or foure. For I aſſure you, it is harde to tel howe much good to a mannes ſoule ꝑ perſonal viſiting of poore priſoners doth. But nowe ſith you can name me none of them that are in priſō, I praye you name ſome one of al thē, ꝑ you be, (as you ſaye) better acquainted wꝫ men I meane, ꝑ are out of priſon: for I knowe me thynke as fewe of thē as you knowe of ꝑ tother. Vincent. That were vncle a ſtraūge caſe, for euery mā is vncle out of priſō, ꝑ may goe whither he will, though he be ꝑ pooreſt begger in ꝑ towne. And in good faith vncle (becauſe you reckē impriſō-ment ſo ſmal a matter of it ſelf) the poore begger ꝑ is at his libertie & maye walke where he wil, is as me ſemeth in better caſe, then is a king kepte in priſon ꝑ can not goe but where men geue hym leaue ☞ Antony. Well Coſin, whether euery waye walking beggre be by this reaſon out of priſō or no, we ſhal cōſidre farther whē you wyl: but in ꝑ meane while I can by thys reaſō ſee no prince ꝑ ſemeth to be out of priſon. For if the lacke of libertie to goe where a mā wyll be impriſonment

ſonment,as your ſelfe ſaye it is. Than is the great Turke by whom we ſo feare to be put in pꝛiſō,in pꝛiſon already him ſelfe. Foꝛ he may not goe where he wil, foꝛ and he might,he would into Portingale, Italie, Spaine,Fraūce,Almayne & Englād & as farre on an other quarter to:both pꝛeter Johns land & ỹ graund Canis to. Nowe ỹ begger ỹ you ſpeake of, if he be as you ſaye he is, by reaſon of hys libertye to goe where he will, in muche better caſe then a kinge, kepte in pꝛieſon becauſe he can not goe but where mē geue hym leaue: thā is ỹ begger in better caſe not onely then a pꝛince in pꝛieſon,but alſo thē many a pꝛince out of pꝛiſon to. Foꝛ I am ſure there is many a begger ỹ maye without let, walke farther vpō other mennes grounde, thā many a pꝛince at his beſt libertie maye walke vpō his owne. And as foꝛ walking out abꝛode vpon other mēnes,ỹ pꝛince might happe to be ſayd naye, & holden faſte,where that begger with hys bagge and hys ſtaffe would be ſuffered to goe foꝛth & holde on his waye. But foꝛ as much Colin, as neyther the begger noꝛ ỹ pꝛince is at free liberty to walke where they will,but that if they would walke in ſome place, neither of thē both ſhould be ſuffered,but men would wſtand thē & ſay thē nay: Therfoꝛe if pꝛieſonmēt be(as you graūte it is)a lacke of liberty to go where we luſt, I can not ſe but as I ſaye ỹ begger & the pꝛince,whom you recken both at libertie,be by your own reaſō reſtrayned in pꝛiſon both. Vincent. Yea but vncle ỹ tone & the tother haue wayt inough to walke: ỹ tone in his owne grounde, ỹ tother other mennes,oꝛ in ỹ common hye waye where they may walke till they be both wery of walking, ere any mā ſay thē nay. Antony. So may Colin ỹ king ỹ had as your ſelf put ỹ caſe al ỹ wole caſtle to walke in, & yet

you

you ſay not nay, but that he is priſoner for al ꝯ, though not ſo ſtraitly kept, yet as verely priſoner as he ꝯ lieth in ꝯ ſtockes. Vincent. But they may goe at ꝯ leaſt wates to euery plac. ꝯ they nede, or ꝯ is cõmodious for them, & therfore they doe not will to goe but where they may goe. and therfore be they at libertie to goe where they will. Anthony. We nedeth not Coſin to ſpende the time about ꝯ impugning euery parte of this anſwere for letting paſſe by, ꝯ though a priſoner were wꝺ his keper, brought into euery place where nede requiered: yet ſith he might not whẽ he woulde, goe where he would for his onely pleaſure, he were you wote wel a priſoner ſtil. And letting paſſe ouer alſo this, ꝯ it were to thys begger nede, & to this kinge cõmodious to goe into diuerſe places, where neither of thẽ both maye come: And letting paſſe alſo that neyther of them bothe is lightly ſo tẽperatly determined, but ꝯ they both faine ſo would doe in dede, if this reaſon of youres put thẽ out of priſõ, & ſette thẽ at libertie, & make thẽ free (as I wil wel graunt it doth if they ſo do in dede) ꝯ is to wit, if they haue no wil to goe but where they maye goe in dede. Thã let vs loke on our other priſoners enclоſed wꝺin a caſtle & we ſhal finde ꝯ the ſtraiteſt kepte of thẽ both (if he get ꝯ wiſdome, & the grace to quiet his own mind, & holde him ſelfe content wꝺ ꝯ place, & long not (like a womã wyth child for her luſtes) to be gadding out any where elſe is by ꝯ ſame reaſõ of youres while hys will is not longing to be any where elles, he is I ſaye at his free liberty, to be where he will, and ſo is out of priſon to. And on the tother ſide, if though his wyll be not longing to be any where elles, yet becauſe that if is wyll ſo were, he ſhoulde not to be ſuffered, he is therefore not at hys free libertye, but

a

a prisoner styll: so sith your free begger that you speake of, and the prince that you cal out of prison to, though they be (which I weene verye fewe be) by some special wysdome, so temperately disposed, ỹ they haue not the will to be, but where they see they maye be suffered to be, yet sith ỹ if they would haue that wil, they could not thã be where they would, they lacke the effecte of free libertie & be both twayne in prison to. Vincent. Well Uncle, if euery man vniuersally be by thys reason in prisõ already after ỹ very property of imprisõmẽt, yet to be imprisoned in this specialL maner, which maner is onely comonlye called imprisonmẽt, is a thing of great horror & feare. both for the straytnes of the keping, & the harde handling ỹ many mẽ haue therin, of al which griefes & paines, & displeasures in this other general imprisonmẽt ỹ you peake of, we fele no thing at al, & therfore euery mã abhorreth the tone, & would be loth to come into it: & no mã abhorreth ỹ tother, for they fele no harme, nor find no faulte therin. Wherefore vncle in faith though I can not finde answeres cõuenient wherwyth to auoyde your argumẽtes, yet to be plaine wt you, & tell you ỹ very trouth, my mind findeth not it selfe satisfied in thys pointe. But euer me thinketh ỹ these thinges wherwith you rather cõuince & cõclude me, thã induce a credence & perswade me ỹ euery man is in prison already be but sophistical fãtasies. And ỹ (except those ỹ are comonly called prysoners, other men are not in prison at all.

Antony. Wel fare thy heart good Cosin Vincent. There was in good faith no word ỹ you spake since we talked of those matters, that halfe so well liked me as these that you speake nowe. For if you hadde assented in wordes, and in your minde departed vnperswaded, than

than if the thing be true that I saye, yet hadde you loste the frute. And if it be peraduenture false, and my selfe deceiued therin. thā whyle I should wene that it liked you to, you should haue confermed me in my folye. For in good fayth Colin, suche an olde foole am I, that thys thyng, in the perswading wherof vnto you, I had went I had quite me wel, and when I haue al done, appeareth to your mind but a trifle and a sophisticall fantasy, my selfe haue so many peres takē for so very substauncyall trueth, that as yet my mynde cannot geue me to thynke it any other, wherefore lest I playe as the frenche prieste played that had so long vsed to say Dominus with the seconde sillable long, at the last he thought it must nedes be so, and was ashamed to saye it short, to thentent that you may the better perceiue me, or I the better my selfe, we shall here betwene vs a litle more consider the thyng, and hardely spet well on your handes and take good holde, and geue it not ouer agaynste youre owne mynde, for than were we neuer the nere.

☞ ¶ Vincent. Naye by my trueth vncle, that entended I not, nor no thyng did yet since we beganne, and that maye you wel perceiue by some thynges, which without any greate cause, saue for the farther satisfaction of myne own mynd I repeted and debated agayne.

☞ Anthony. That guise Colin holde on hardely styll, for in this matter I purpose to geue ouer mi part, except I make your selfe perceiue, both that euery mā vniuersally is a very prisoner in very prison, plainly without ani sophisticacion at al, & that there is also no prince liuing vpon earth, but he is in worse case prisoner by this generall imprisonment that I speake of, than is many a lewde simple wretche, by ỹ spectall prisonment, that you speake of, and ouer thys that in this generall imprisonment that I speake of, mē are for the time that they be therin, so sore handled and so hardely,

and

and in such painful wyse, that mens hertes haue with reāl̄ great cause as sore to abhorre this hard handlyng that is in this imprisonmēt, as the other that is in that. ¶Vincent. By my trueth vncle these thinges would I faine see wel proued. ¶Anthony. Tel me thā Colin by your trueth, if there were a mā attainted of treasō or of felony, & after iudgement geuen of his death, & ỹ it were determined that he should dye, onely the time of his execution delayed, tyl ỹ kinges farther pleasure knowen, and he therupon deliuered vnto certayne keepers and put vp in a sure place, oute of whiche he could not scape, were thys man a prisoner or no? ¶Vincent. This man (by heye mary) that he were in very dede, if euer any man were. ¶Anthony. But nowe what if for the tyme that were meane betwene his attender and his execution, he were so fauourably handled that he were suffred to doe what he woulde, as he was whyle he was abrode, and to haue the vse of hys landes and hys goodes, and his wyfe and his childzen, lycence to be with hym, and his frendes leaue at liberty to resort vnto hym, and his seruauntes not forbodden to abide aboute him; & adde yet therunto, that the place were a great castell royall with parkes and other pleasures therin, a very great circuite about, yea adde yet and ye will, ỹ he were suffered to goe and ryde also, both when he would and whither he would, only this one pointe alway prouided and foresene, that he should euer be surely sene to and safely kepte from scaping, so that toke he neuer so muche of his own minde in the meane while all other waies saue scaping, yet he wel knew that scape he could not, and that when he were called for to execuciō, and to death he should, now Colin vincent what woulde you cal this man a prisoner, because he is kept for execution? or no prisoner because he is in the meane whyle so fauourably hādled, & suffered to doe all ỹ he would saue scape, and I bydde you not here be hastie in your aun-

swere

swere, but aduise it well, that you graunte no suche thyng in haste, as you would after misselike by layso, and thinke your selfe deceyued.

Vincent. Nay by my trueth vncle, this thing nedeth no study in my mynde, but that for al this fauour shewed him, and all hys libertie lent hym yet being condemned to death, and beyng therfore kept, with such sure watche layd vpon him ꝙ he cannot scape, he is all that while, a verye playne prisoner styll.

Antony. In good fayth Colin me thinketh you saye very true, but the one thyng muste I yet desire you Colin to tell me a litle farther. If there were an other laid in prisō for a fraye, and thorowe the Iaylors displeasure were bolted and fettered, and layd in a low dongeon in the stockes, where he might hap to lie peraduenture a while, & abide in the meane season some pain, but no daunger of death at al, but that out again he should come wel inough: whither of these two prisoners stode in worse case, he that hath all this fauour, or he that is thus hardely handeled?

Vincent. By our lady vncle, I wene the most parte of men if they should nedes choose, had lever be suche prisoners in euery poynt as he that so sorely lyeth in the stockes, then in euery poynt such as he that at suche libertie walketh aboute the parke.

Antony. Consider thā Colin whither this thing seme any sophestry to you, ꝙ I shal shew you nowe. For it shalbe such as semeth in good fayth substauntially true to me, and if it so happe that you thinke otherwyse, I will bee very glad to perceiue whiche of vs both is begailed. For it semeth to me Colin first that euery mā coming into thys world here vpon earth as he is created by God, so cometh he hither by the prouidence of god: is this any sophestrye first or not?

Vincent. Naye verely, this is very substantiall trueth.

Anthony.

¶ Antony. Now take I this also for verí trueth in my mind, that there cometh no man nor woman hither into thearth, but ẏ ere euer they come into the world, out of the mothers wombe, god condemneth them vnto death by his own sentence and iudgement, for the original sinne that they bring with them contracted in the corrupted stocke of our forefather Adam: is this thinke you Cosin, verely true or not: ¶ Vincent. This is vncle very true in dede. ¶ Antony. Thā semeth this true farther vnto me, ẏ god hath put euery man here vpō thearth, vnder so sure and vnder so safe kepyng, ẏ of al ẏ whole people lyuing in this wide world, there is neither mā womā nor child, would they neuer so farre wander about and seke it, that possibly can fynde any way whereby thei may scape frō death: is this Cosin a fond imagined fātasy, or is it very trueth in dede: ¶ Vincent. Naye this is no imagination vncle, but a thyng so clerely proued true, that no mā is so madde to say nay. ¶ Antony. Than nede I no more Cosin, for than is al ẏ matter playn and open euident trueth, which I sayd I toke for trueth, which is more a litle yet now, then I tolde you before, when you toke my proofe yet but for a sophistical fantasy, & said ẏ for al my reasoning that euery mā is a prisoner, yet you thought, ẏ excepte those, whō the comē people cal prisoners, there is els no mā a very prisoner in dede, & now you graunt your selfe againe, for very substauncial trueth, ẏ euery mā is here (though he be the greatest king vpō earth) set here by ẏ ordinaūce of god here in a place (be it neuer so large) a place I saye yet (& you saye the same) out of which no mā can scape but ẏ therin is euery mā put vnder sure & safe keping to be redely fet forth, when god calleth for him, & that thā he shal surely die, & is not thā Cosin by your own graunting before, euery mā a very prisoner, whē he is put in a place to be kept, to be brought forth whē he would not, & himselfe wote not whither:

¶ Vincent.

Vincent. Yes in good fayth vncle, I cannot but wel perceiue this to be so. Anthony. This were you wote wel true, although a man should be but takē by ẏ arme, & in faier maner lead out of this worlde vnto his iudgemēt: but now while we wel know, ẏ there is no king so great, but ẏ al ẏ while he walketh here, walke he neuer so lose, ride he with neuer so strong an army for his defence, yet himselfe is very sure (though he seke in the meane season some other pastyme to put it oute of hys mind) yet is he very sure I say, ẏ scape he cannot, & very wel he knoweth, that he hath already sentence geuē vpon hym to dye, and that verely dye he shal, and that himselfe (though he hope vpon long respyte of his execucion) yet can he not tell how soone. And therefore, but if he be a foole, he can neuer be without feare, that eyther on the morow, or on the selfe same day, the grisely cruel hangman, death, whiche from his fyrst coming in hath euer houed aloofe, and looked toward him and euer lye in a wayte on hym, shal amydde among al his royaltie and al his mayn strength, neyther knele before hym, nor make him any reuerence, nor with anye good maner desyre him to come foorth, but rigorously and fiercely grype hym by the very brest, and make all hys bones rattle: and so by long and diuerse sore tormētes, stryke him starke dead in thys prison, and then cause his bodye to bee cast into the grounde in a foule pytte, within some corner of the same, there to rotte and bee eaten with the wretched wormes of the earth, sending yet hys soule out farther vnto a more fearefull iudgement, whereof at hys temporall death, hys successe is vncertayne, and therefore thoughe by Goddes grace not out of good hope: yet for al that, in ẏ meane while in verye sore dreade and feare, and peraduenture in

peryl vneuitable of eternal fyre too. Me thinketh therfore Cosin, that as I tolde you, thys kepyng of euery man in this wretched worlde for execution of death, is a very playn imprisonment in dede, & ȳ as I say such ȳ greatest kyng is in this prisō, in much worse case in all hys wealth, then many a manne is by the other imprysonmente, that is therein sore and hardelye handled. For where some of those lye not there attaynted nor condemned to deathe, the greatest manne of thys worlde, and the moste wealthye in this vnyuersall pryson, is layde in to be kepte vndoubtedly for deathe. ℣ Vincent. But yet vncle in that case, is the tother prysoner too: for he is as sure that he shall dye to perdye. ℣ Antony. That is verye trueth Cosin in dede, and wel obserued too: but then must you consider, that he is not in daunger of death, by reason of that prisō, into which he is put, peraduenture but for a light fray: but his daūger of death is by the other imprisonment, by which he is prisoner in ȳ great prisō of this whole earth, in which prisō al ȳ prices therof be prisoners as wel as he, if a mā condēned to death wer put vp in a large prisō, & while his execuciō wer respited, he wer for fightyng with hys felowes put vp in a straight place: part of ȳ same he is in daūger of death in ȳ straite prisō, but not by ȳ being in ȳ, for therin is he but for ȳ fray: but his deadlye imprisonment was ȳ other (ȳ larger I say) into which he was put for death. So the prisoner ȳ you speake of, is beside ȳ narow prisō, a prisoner of ȳ brode world, & al the prices therof, therin prisoners with him. And by ȳ imprisonment, both thei & he in like daunger of death, not by ȳ straite imprisonment, ȳ is commonly called imprisonmēt, but by ȳ imprisonmēt which (because of ȳ large walke,) mē cal it libertie, and which prison you thought

therfore

therfore but a fantasye sophisticall, to proue it any prison at al. But now may you me thinketh very playnely perceiue that this whole earth is not onely for all ỹ whole kynde of man a very playne prison in deede, but also that euery man without exception euen those that are moste at theyr libertie therin, and reckō themselfes great Lordes and possessioners of very greate pieces therof, and thereby waxe with wantonnes so forgetfull of theyr owne state, that they weene they stande in great welthe, doe stande for al that in dede, by the reason of theyr imprisonmente in this large prison of the whole earth, in the selfe same condicion that other doe stande, whiche in the narow prisons, whiche onelye be called prisons, and whiche oneiye be reputed prisons in the opinion of the common people stande in the most fearefull and in the most odious case, that is to wit, condemned already to death. And nowe Cosin, if this thing that I tel you, seme but a sophisticall fantasye to your mynde, I would be glad to knowe what moueth you so to thinke. For in good fayth as I haue told you ones, I am no wyser but that I verely wene, that ỹ thing is thus of very plain trueth in very dede.

The.xx. Chapter.

Vincent.

IN good faith vncle, as for thus farforth, I not onelye can make with anye reason, no resystence there agaynste, but also see very clerely that it can be none otherwyse but that euery manne is in thys worlde a verye prysoner, sythe wee bee all putte here into a sure holde to be kepte, tyll wee be putte to execucyon as folke alreadye condemned all to deathe. But yet Uncle that strayte kepynge, collerynge, boltynge, and stockynge, wyth lying in

strawe or on the colde ground, (which maner of harde handling is vsed in these spectall prisonmentes that onely be commonlye called by that name) must nedes make that imprisonment which only among the people beareth that name, muche more odious and dreadeful than ỳ generall imprisonmẽt wherwith we be euery man vniuersally prisoned at large, walkyng where we wil roũd about ỳ wide world: In which brode prisõ, out of those narrow prisons, there is with ỳ prisoners no such hard handlyng vsed. ☞ Antony. I sayde, I trowe Colyn, that I purposed to proue you farther yet, that in this generall prison the large prison I meane of this whole world folke, be for the tyme that they be therin as sore handled and as hardly, and wrẽched and wrongen, and braked in suche paynful wyse, that our hertes (saue that we consider it not) haue with reason good and greate cause to grudge agaynst. And (as farrefoorth onely as pertayneth to the respecte of payne) as much horror to conceiue agaynst the harde handling that is in this prison, as the tother that is in that. ☞ ¶ Vincent. In dede vncle trueth it is that this you sayd you woulde proue. ☞ Anthony. Naye so muche saide I not Colyn, but I sayde I woulde if I coulde, and if I could not, than woulde I therin geue ouer my parte. But ỳ trust I Colyn, I shall not nede to doe, the thing semeth me so playn. For Colyn, though the prince and kynges haue bothe Iungelles and deuylles that are Gaylors ouer hym, yet the chiefe Gaylor ouer thys whole brode prison the worlde, is (as I take it) God. And that I suppose you will graunt me too.

¶ Vincent. That will I not vncle denye.

☞ Antony. If a man be Colin cõmitted vnto prison, for no cause but to bee kept, though there lye neuer so great

greate charge vppon hym, yet his keper if he bee good and honeſte, is neyther ſo cruell that wou de payne the manne of malyce, nor ſo couetyſe that wouide put hym to payne to make hym ſeeke hys frendes, and to paye for a pennye worthe of eaſe. Elles if the place be ſuche that he be ſure to kepe hym ſafe otherwyſe, or ꝯ he can geat ſuretye, for the recompence of more harme than he ſeeth he ſhoulde haue if he ſcaped: He wyl neuer handle him in any ſuch harde faſhion as we moſt abhorre impriſonment for. But marye if the place be ſuche, as the keper can not otherwyſe be ſure, then is he compelled to kepe hym after the rate the ſtraiter. And alſo if the priſoner be vnruly, and fall to fyghting with his felowes, or doe ſome other maner of ſhrewde turne, then vſeth the keper to puniſh hym ſundry wiſe, in ſome of ſuch faſhions as your ſelfe haue ſpoken of. So is it now Coſin, that god the chief Jailor as I ſay of thys brode priſon the worlde, is neyther cruell nor couetiſe. And this priſon is alſo ſo ſure and ſo ſubtelliye buylded, that albeit that it lyeth open vpon euerye ſyde wythoute anye walle in the worlde: yet wander we neuer ſo farre aboute therein, the waye to geat oute at, ſhall we neuer fynde, ſo that he nedeth neyther to collet vs, nor to ſtocke vs, for anye feare of ſcapyng awaye. And therefore (excepte he ſee ſome other cauſe than ourc onelye kepyng for death) he letteth vs in the meane whyle (for as longe as he luſte to reſpite vs) walke aboute in the priſon, and dooe therein what we wyll: vſyng ourc ſelfe in ſuch wyſe as he hath (by reaſon and reuelacyon from tyme to tyme tolde vs hys pleaſure.) And hereof it commeth, loe, that by reaſon of thys fauoure for a tyme,

wee waxe as I sayde so wanton, that we forgeat where wee be: weenyng that wee were Lordes at large, where as wee be in dede (if wee woulde well consyder it) euē sely poore wretches in prison.

For of truth our very prison, this earth is: and yet thereof we caute vs oute (partely by couenaūtes ỹ we make among vs, and part by fraud, & part by violence too) dyuers partes diuersly to oure selfe, and chaunge the name therof, from the odious name of prison, and call it oure owne lande or our liuelode. Upon our pryson we buylde oure prison, we garnisshe it with golde, and make it glorious. In this pryson they bye and sel. In this prison they brawle and chyde. In this pryson they runne together and fight. In this they dyce. In this they carde. In this they pype and reuill. In thys they synge and daunce. And in this prison many a man reputed right honest, letteth not for his pleasure in ỹ darke priuelye to playe ỹ knaue. And thus while god our kyng, and our chief Jaylor too, suffreth vs and letteth vs alone: we wene oure self at libertie, and we abhorre the state of those whom we call prysoners, takyng our selues for no prysoners at al. In whyche false perswasion of wealth, and forgeatfulnes of oure owne wretched state (whiche is but a wanderyng aboute for a while, in this prison of this worlde, tyll we be brought vnto the execucyon of death) whyle wee forgeat with oure folye bothe oure selfe and ours Gayle, and oure vnder Jaylours Jungels and deuils bothe. And oure chiefe Jailoure God too, GOD that forgeatteth not vs, but seeth vs all the whyle well ynough, and beyng sore dyscontente to see so shrewde rule kepte in the Jayle (: beesyde that he sendeth the hange manns deathe, to putte to execucyon, here and

there

there: some tymes by ỹ thousãdes at once) he handleth many of the remnaunte (whose execution he forbeareth yet vnto a farther tyme) euen as hardly, and punisheth them as sore, in thys common prison of the worlde, as there are anye handled in those speciall prysons, whyche for the hard handlyng, vsed you say therein, youre heart hath in such horror, and so sore abhorreth.

Vincent. The remnaunt wyl I not gayne saye. For me thynke I see it so in dede, but that god oure chief Jaylor in this worlde vseth any suche prisonlye fashyon of punishment, that poynt I must nedes denie. For I neither see hym laye anye man in the stockes or strike fetters on his legges, and so muche as shutte hym vp in a chaumber eyther.

Anthony. Is he no minstrell Cosin, that playeth not on a harpe: maketh no manne no melodie, but he that playeth on a lute: He may be a minstrell and make melodye yeu wote well, wyth some other instrument, some straunge fashioned peraduenture that neuer was sene before.

God oure chyefe Jaylour, as hymselfe is inuysyble, so vseth he in hys punyshemente inuysyble instrumentes: and therefore not of lyke fashyon, as the tother Jaylours dooe: but yet of lyke effect, and as painfull in felyng as those. For he layeth one of his prisoners with an hote fruct, as cool at his ease, in a warme bedde as the tother Jaylour layeth hys vpon the cold grounde. He wryngeth hym by the browes with a mygreme he colleryth them by the necke with a quynsy: bolteth them by the armes with a palsey, that they can not lyfte theyr handes to theyr heades: he manacleth theyr

theyr handes, with the goute in their fingers: he wryngeth thē by the legges with a crampe in their shinnes: he byndeth them to the bedde borde, wyth the cricke in the backe: and lyeth on there a longe and as vnable to ryse. as though he laye by the feete falte in the stockes.

Some pryesoner of another Gayle, syngeth, daunceth in hys two fetters, and feareth not his feete for stumblyng at a stone, whyle goddes prieſoner that hath but hys one foote fettered with the goute, lyeth gronynge on a couche, and quaketh and cryeth oute, if he feare there wculde fall on his foote no more but a cuſhion. And therefore Colin as I sayde, if we consider it wel, we shal fynd this general prieſon of this whole earth, a place in whyche the pryesoners be as sore handled as thei be in ỹ other. And euen in the other some make as merye too, as there dooe some in this, that are verye merye at large oute of that. And surelye, lyke as wee wene oure selfe oute of pryeſon nowe: so if there were some folke borne and brought vp in a prieſon, that neuer came on the walle, or loked out of the dore, nor neuer heard of other worlde abrode, but saue some for shrewde turnes done among them selfe, locked vp in strayter rowme, and heard them onelye called pryesoners that were so serued, and them selfe euer called free folke at large: the lyke opinion would they haue there of them selfe than, that we haue here of our selfe no we. And when wee take oure selfe for other than pryesoners no we, as verely be we deceiued now, as thole prieſoners shoulde there be than.

Vincent. I can not Uncle in good sayth saye naye, but that you haue performed al that you haue promised: but yet sith that for al this there appeareth no more

but

but that as they be prysoners, so be we too: and that as some of them be sore handled so be some of vs too: syth we wote well for all thys, that when wee come to those pryesons, we shall not fayle to be in a straiter prison then wee be nowe: and to haue a doore shutte vpon vs, where we haue none shutte on vs nowe: thys shall we be sure of at the leaste wyse, if there come no worse. And then may there come worse you wote well: it commeth there so commonlye, wherefore for al thys, it is yet litle meruaile though mennes heartes grudge muche there against.

¶ Anthony. Surely Cosyn in thys you saye very well, howbeit somewhat had your woordes touched me the nearer, if I had sayde that imprisonment were no dysplesure at al. But the thyng that I say Cosin, for oure comforte therein is, that oure fantasye frameth vs a false opinion by whiche we deceiue our selfe, and take it for sorer then it is, and that do we by the reason that we take oure selfe before for more free than we be, and prisonmēt for a straunger thing to vs thē it is in dede. And thus farre forth as I said, haue I proued trueth in very dede: but nowe the incōmodities that you repeate agayne (those I saye that are proper to them prisonmēt of theyr own nature, that is to wit, to haue lesse rooms to walke in, and to haue the doore shutte vpon vs, these are me thynke so verye slender and slyghte, that in so greate a cause as to suffer for Goddes sake, wee myghte be sore ashamed, so muche as once to thynke vpon them.

Many a good manne there is you wote well, whiche wythoute force at all or anye necessitye, wherefore he so shoulde doo, suffereth these two thynges wyllingly

lingly of his owne choyse with muche other hardines more.

Holye Monckes I meane of the Charterhouse order, suche as neuer passe theyr celles, but onelye to the Churche sette faste by theyr celles, and thence to theyr celles agayne, and Saynete Brygettes order, and Saynete Claryce muche lyke, and in a maner all close religyous houses, and yet Ancres and Anchorites moste specyall. All whose whole roume is lesse than a metelye large chamber: and yet are they there as well contente manye longe yeares together, as are other menne, and better too, that walke about the worlde.

And therefore you maye see wyth the lothenesse of lesse rowme and the doore shutte vppon vs, whyle so many folke are so well contente therewith, and wil for goddes loue lyue so to choose, is but horror enhaūced of our own fantasie.

And in dede I wiste a woman once that came into a prysone to vysite of her charitye a poore prysoner there, whome she founde in a chaumber (to saye the trouthe) meetelye fayre, and at the leastwyse it was stronge ynoughe: but wyth the mattes of strawe the prysoner hadde made it so warme, both vnder the foote, and rounde aboute the walles, that in these thynges for the keppynge of hys healthe, she was on hys beehalfe gladde and verye well coumforted: but amonge manye other displeasures, that for hys sake she was sorye for: once she lamented muche in her mynde, that she shoulde haue the chamber doore shutte vppon hym by nyghte, made faste

by

by the Jayloure, that ſhoulde ſhutte hym in: for by my trouthe quod ſhe, if the dooze ſhoulde be ſhutte vpon me, I would weene it would ſtoppe vp my breath. At that worde of hers, the pryſoner laughed in hys mynde, but he durſte not laughe a loude, nor ſaye nothynge to her, for ſome what in dede he ſtoode in awe of her, and hadde hys kyndynge there muche parte of her Charytye, for almoſe, but he coulde not but laughe inwardelye, whyle he wyſte well ynoughe that ſhe vſed on the inſyde to ſhutte euerye nyghte full ſurelye her owne chaumber to her, bothe dooze and wyndowes too, and vſed not to open them, of all the longe nyghte.

And what difference then as to the ſtoppinge of the breathe, whyther they were ſhutte vp within or wythoute. And ſo ſurelye Coſin theſe two thinges that you ſpeake of, are neyther nother of ſo greate weyghte, that in Chriſtes cauſe oughte to moue a Chriſtyan manne, and the tone of the twayne is ſo verye a chyldy ſhe fantaſye, that in a matter almoſte of three Chyppes: but if it were in chaunce of fyre, neyther ſhoulde moue anye manne as muche as thynke thereof.

As for thoſe other accidentes of hard handling therein, ſo madde am I not, to ſaye they bee no greefe, but I ſaye that oure feare maye ymagyne them, muche greater griefe than they be.

And I ſaye that ſuche as they bee, many a manne endureth them, yea, and manye a woman too, that after face full well. And than woulde I wyt what determinacion we take, whyther for oure

Sauiours

Sauiours sake to suffer some payne in oure bodyes (sythe he suffered in hys blessed bodye so greate paine for vs) or elles to geue hym warning and be at a point rather vtterlye to forsake hym, than suffer any payne at al. He that commeth in thys mynde vnto thys latter poynte (from whyche kynde of vnkindenesse, God keepe euerye manne, coumforte he none needeth, for he wyll flye the neede: and counsayle I feare auayleth hym lytle, yf grace bee so farre gone from hym.

But on the tother syde, yf rather than forsake oure Sauyoure wee determyne oure selfe to suffer anye payne at all: I can not than see, that the feare of harde handlyng shoulde anye thynge slyeke wyth vs, and make vs so to shrynke, as wee rather would forsake hys fayth, than to suffer for his sake so muche as imprysonmente, sythe the handlyng is neyther such in pryson, but that many in many yeares, and manye weomen to leue therewyth, and sustayne it, and afterwarde yet fare full well. And yet that it maye well fortune that beesyde the verye bare ymprysonmente, there shall happen vs no harde handelynges at all, nor that same happelye but for a shorte whyle neyther, and yet beesyde al thys peraduenture not at all. And specyallye sythe whyche of all theese wayes shall bee taken wyth vs, lyeth all in hys wyll: for whome we bee contente to take it, and whyche for that mynde of ours kauoureth vs, and wyll suffer no manne to putte more payne vnto vs, than he wel wotteth we shall be wel able to beare. For he wyl geue the strength there to hym selfe as you haue heard hys promyse alreadye by the mouthe of Saincte Paule. Fidelis

deus

deus qui non patiturvos tentari ſupra id quod poteſtis ferre ſed dat etiam cum tẽ-
tacione prouentum. God is faythful, which ſuffereth you not
to be tempted aboue that you maye beare, but geueth
alſo with the temptacion a waye out. But nowe if we
haue not loſt our fayth already before we come to for-
ſake it for feare: we knowe very wel by our fayth, that
by the forſaking of our faythe, we fall into the ſtate to
be caſt into the priſon of hell, and that can we not tell
how ſoone: but as it may be that God wil ſuffre vs to
liue a while here vpon earth, ſo may it be that he will
throwe vs into the dongeon beneath, before the tyme
that the Turke ſhall once aſke vs the queſtion. And
therefore if we feare impriſonmentes ſo ſore, we bee
muche more than madde, if we feare not moſt the more
ſore: for out of that priſon ſhall no man neuer geat.
And in this other ſhall no man abyde but a whyle. In
priſon was Joſeph, whyle his brethren were at large,
and yet after were his brethren fayne to ſeeke vpon
him for bread. In priſon was Daniel, and the wilde
Lyons aboute hym: and yet euen there God kepte
him harmeleſſe, and brought hym ſafe out agayne. If
we thinke that he wil not doe the lykewyſe for vs, let
vs not doubte but he will doe for vs, eyther the lyke, or
better. For better maye he dooe for vs, if he ſuffre vs
there to dye. Sainct John the Baptiſt was you wote
well in priſon, whyle Herode and Herodias ſate full
mery at the feaſte, and the daughter of Herodias delyt-
ted them with her daunſing, tyl with her daunſyng ſhe
daunſed of Sainct Johns head. And nowe ſitteth he
with great feaſt in heauen at Gods boarde, whyle He-
rode and Herodias full heauely ſit in hel burning both
twayne. And to make them ſporte withal the deuil with
the damoſell daunſe in the fyre afore thẽ. Finally Co-

ſyn

fyn to finiſhe this piece with, oure Sauioure was hym ſelfe taken priſoner for oure ſake, and priſoner was he caryed, and priſoner was he kepte, and priſoner was he brought foorth before Annas. And priſoner from Annas caryed vnto Caiphas. Than priſoner was he caryed from Caiphas vnto Pilate: and priſoner was he ſente from Pilate to kyng Herode: priſoner from Herode vnto Pilate agayne. And ſo kepte as priſoner to the ende of his paſſion. The time of his impriſonment I graunt wel was not long: but as for hard handling (which our hertes moſt abhorre) he had aſmuch in that ſhort whyle as many mē amōg thē al in much longer time. And ſurely than, if we conſider of what eſtate he was, and therwith that he was priſoner in ſuche wyſe for our ſake, we ſhall I trowe (but yf we be worſe then wretched beaſtes (neuer ſo ſhamefully play the vnkind cowardes, as for feare of impriſonmente ſinnefully to forſake hym, nor ſo fooliſhe neyther, as by forſakynge of hym, to geue hym the occaſion againe to forſake vs, and wyth the auoydyng of an eaſyer priſon, fall into a worſe. And in ſtede of a priſon that cānot kepe vs lōg, fal into that priſon, oute of whiche we can neuer come, where the ſhorte priſonment would winne vs euerlaſting libertie.

The .xxi. Chapter.

The feare of ſhameful and paynefull death.

Vincent.

THorſothe vncle (oure Lorde reward you therefore) yf wee feared not farther beeſide ympriſonmente, that terryble dart of ſhamefull and paynefull deathe: as for ymprſonmente

mente I woulde verelye trust, that remembring those thynges whiche I haue here heard of you, rather than I shoulde forsake the fayth of our Sauiour, I would wyth helpe of grace neuer shrynke thereat. But nowe are we come vncle with muche woorke at the laste, vnto the laste and vttermoste poynte, of the dreade that maketh, incursum & demonium meridianum. This incursyon of thys mydde daye deuyll, thys open inuasyon of the Turke, and his persecucion agaynste the fayth, seme so terrible vnto mennes myndes, that although the respecte of GOD vanquisheth all the remnaunte of the troubles that we haue hytherto perused as losse of goodes, landes and libertie, yet when we remember the terroure of shamefull and paynefull deathe, that poynte so sodaynelye putteth vs in obliuyon of all that shoulde be oure coumforte, that we fele (all meune I feare me for the moste parte) the feruoure of oure faith waxe so colde, and oure heartes so fainte, that wee fynde oure selfe at the poynte to fall euen therefro for feare.

¶ Anthony. To this I saye not naye Colin, but that in dede in this poynte is ỹ sore pynche. And yet you se for al this, that euen thys poynt too, taketh encrease or minishmēt of drede after the differēce of the affeccions that are before fixed and rooted in the mynde so farre forth that you see some man set so muche by his worldlye substaunce, that he lesse feareth the losse of his life, than the losse of landes: yea some maune shall you see that abydeth deadlye tormente, and suche as some other hadde rather dye then endure, rather than he woulde bryngе oute the moneye that he hathe hydde. And I doubte not but you haue heard of manye by ryght antētiue stories, that (some for one cause, some for other

other, haue not letted wyllingly to suffre deathe, diuerse in diuerse kindes: and some both with dyspightful rebuke and painful tormente too. And therfore as I say, we may see that the affection of the mynde towarde the encrease or decrease of the dreade, maketh muche of the matter. Now are the affections of mens myndes imprinted by diuerse meanes: One waye, by the bodely sences moued by suche thinges pleasant or dyspleasant, as are outwardly thorow sencible worldly thinges offered and abiected vnto them. And thys maner of receyuyng the impression of affections, is common vnto menne and beastes. Another maner of receiuing affections, is by the meane of reason, which: both ordinately tempereth those affections, that the bodely. v. wittes imprint and also dyspoleth a man many tymes to some spiritual vertues, very contrarye to those affections that are fleshly and sẽsual. And those reasonable dispositions been affections spirituall and proper to the nature of man, and aboue the nature of beastes. Now as our gostly enemy the deuil enforceth hymselfe to make vs leane to the sensuall affections and beastly: so doth almightye God of hys goodnes by hys holye spirite inspire vs good mocions, with ayde and helpe of hys grace towarde the tother affections spirituall, and by soondrye meanes instructeth oure reason to leane vnto them, and not onelye to receyue them as engendred and planted in our soule, but also in suche wyse water them with wyse aduertisement of godly counsayle and continuall prayer, that they maye be habitually radycate, & surely take depe roote therein, and after as the tone kynde of affection or the tother beareth the strength in our heart, so be we stronger or febler agaynst the terror of death in thys cause.

And

And therefore will we Colin, aſſaye to conſider what thinges there are for which we haue cauſe in reaſon to maſter that affection fearefull and ſenſuall; and thoughe we cannot cleane auoide it and put it away, yet in ſuch wyſe to bridle it at the leaſte, that it runne not out ſo farre, like an head ſtronge horſe, that ſpite of oure teeth it carye vs out vnto the deuill. Lette vs therfore now conſider and waie wel thys thyng, that we dreade ſo ſore, that is to witte, ſhameſull and painfull death.

The xvii. Chapter.

Of death conſidered by hymſelfe alone, as a bare leauing of this lyfe onely.

AND firſte I perceyue well by theſe two thinges, that you ioyne vnto death, that is to witte, ſhameful and painful. You would eſteme death ſo much the leſſe, if he ſhould come alone without eyther ſhame or pain.

Vincent. Without doubte vncle, a greate deale the leſſe, but yet though he ſhould come without thē both by hymſelfe, whatſoeuer I would, I wote wel many a man would be for all that, very loth to dye.

Antony. That I beleue wel Colin, and the more pitie it is for that affection happeth in very fewe, but that eyther the cauſe is lacke of faith, lacke of hope, or finally lacke of witte. They that beleue not the lyfe to come after thys, and wene themſelfe here in welth are loth to leaue this, for than they thynke they leſe all, and therof cometh the manifold foolyſhe vnfaithfull wordes, which are ſo rife in oure many mennes mouthes this worlde we know, and the other we know not, and that ſome ſay in ſporte, and thinke in earneſt, the deuil is not ſo blacke as he is painted, and let him be as blacke as he wil, he is no blacker than a crowe,

with many suche other foolisshe fantasies of the same sort: some that beleue wel inough, yet thorow the leudenes of liuing fal out of good hope of saluacio, and thā though they be loth to dye, I very litle meruayle howbeit some that purpose to mend, and would fayne haue some tyme left the lenger to bestowe some what better, maye peraduenture be loth to die also by ꝛ by: and that maner lothenesse (albeit a very good wyl gladlye to die, and to be with god) were in mi mind so thankful that it were wel able to purchase as ful remissiō both of sinne and pain, as peraduenture he were like, if he liued to purchase in many yeres penaunce, yet will I not say, but that suche kinde of lothenes to die, may be before god alowable. Some are there also, ꝑ are loth to die, that are yet very glad to dye, and long for to be dead. ¶ Vincent. That were vncle a very straunge case ☞ Antony. The case I feare me Cosin falleth not oftē, but yet sometyme it doeth, as where there is any man of that good minde that. S. Paul was, which for the longing that he had to be with god, woulde fayne haue been dead, but for the profit of other folke, was content to liue here in payn, ꝛ differre and forbeare for ꝑ while his inestimable blisse in heauen. Cupio dissolui & esse cum christo bonum autem mihi manere propter vos but of all these kyndes of folkes Cosin, that are loth to dye, (except the first kind onely that lacketh fayth) there is I suppose none, but that except the feare of shame, or sharpe paine ioyned vnto death, shoulde be the let, woulde els for the bare respect of death alone, let to departe hence with good wil in this case of fayth, well witting by his fayth, that his death taken for ꝑ fayth, shoulde clense him cleane of al his sinnes, and sende hym straight to heauen. And

some

some of those,(namely the laste kynde)are suche, that shame and payn both ioyned vnto death,were vnlikely to make them loth death or feare death so sore,but that they woulde suffre death in thys case with good wyll,sith they knowe well that the refusing of ỹ fayth for any cause in thys worlde(were the cause neuer so good in sighte)shoulde yet seuer them from god:with whō(saue for other folkes profit)they so faine would be.And charitie can it not be(for the profite of the whole worlde),deadly to displease him that made it.

Some are there I saye also,that are loth to dye, for lacke of witte, whiche albeit that they beleue the worlde that is to come,and hope also to come thyther yet they loue so muche the wealth of thys worlde, and suche thynges as delight them therin,that they would fayne kepe them as long as euer they might, euen with tooth and nayle.

And when they maye be suffered in no wyse to kepe it no lenger.but that death taketh them therefor:than if it maye be no better,they will agree to be(as soone as they be hence)hawled vp into heauen, and bee with GOD by and by. These folke ꝛ as verye nedyote fooles,as he that had kepte from hys chyldehodde a bagge full of chery stones,and caste suche a fantasye therto, that he woulde not goe from it,for a bygger bagge fylled full of golde.These folkes fare Colin as Esope telleth in a fable that the snayle did: for when Iupiter(whom the Poetes fayne for the greate God) inuited al the poore wormes of thearth vnto a greate solemne feaste, that it pleased hym(I haue forgotten vpon what occasion)vpon a tyme to prepare for them, the snaile kept her at home,ꝛ wouide not come therat.

And when Jupiter asked her after wherefore she came not at his feast, where he sayd she shoulde haue bene welcome and haue faren well, and should haue seen a goodly palace, and been delighted with many goodly pleasures: she answered him, that she loued no place so wel as her own house. With which answere Jupiter waxed so angry, that he said, sith she loueth her house so wel, she should neuer after goe from home, but shoulde alwaye beare her house vpon her backe wheresoeuer she wente. And so hath she done euer since as they saye, and at the leastwise I wote wel she doeth so nowe, and hath done as long time as I can remembre.

¶ Vincent. Forsoth vncle I would wene the tale were not all fayned: For I thynke verely that so muche of your tale is true.

¶ Antony. Esope meynte by that fained fable to touche the foly of suche folke, as so set their fantasye vpon some smale simple pleasure, that they cannot fynde in their hearees to forbeare it, neyther for the pleasure of a better man, nor for the gaining of a better thyng: by which their fond frowarde fashion, they sometime fal in great indignacion, and take thereby no litle harme. And surely such Christen folke, as by their foolishe affeccion, which they haue set like ỳ snaile vpō their own house here this earth cannot for ỳ lothenes of leuing that house find in their heart with their good wyll, to goe to ỳ great feast ỳ god prepareth in heauen, & of his goodnes so gentely calleth thē to. Be like I feare me (but if they mende that mind in tyme) to be serued as the snayle was, and yet much worse to, for they be like to haue their house here, ỳ earth, bounde fast vpō their backes for euer, and not walke therewith where they

wyll

well as the snaile crepeth about with hers, but lye fast bound in the middes with the foule fyer of hel about them: for into this folly they bryng themselfe by theyr own fault, as the dronken man bryngeth him selfe into dronkennesse wherby the euyll that he doth in hys dronkennesse is not forgeuen hym for hys folly, but to hys payne imputed to his faulte.

Vincent. Surely vncle this semeth not vnlikely, and by their faulte they fall to such folly in dede. And yet if this be folly in dede, there are than some folke fooles that wene them selfe right wyse.

Anthony. That wene themselfe wyse: mary I neuer sawe foole yet, that thought himselfe other than wise. For as it is, one sparke of sobernes lefte in a dronken head, whē he perceyueth hymself dronke, and geatteth him fayre to bed: so if a foole perceyue himselfe a foole, that point is no folly but a litle sparke of wit. But now Cosin, as for those kynde of fooles, sith they be loth to dye for the loue that they beare to their worldly fantasyes, whiche they shoulde by their death leaue behind them and forsake: thei that would for that cause rather forsake the faith than die, would rather forsake it than sel their worldly goodes, though there were offered thē no perel of death at al. And thā as touching those that are of that mind, we haue you wote well, sayd as much as your self thought sufficient this after none here before. Vincent. Verely that is vncle very true, & now haue you rehearsed as farre as I can remembre, al ỹ other kindes of them that would be loth to die for any other respect than the greuous qualities of shame and pain ioyned vnto death: and of all those kyndes excepte the kinde of infidelitie whom no comforte can helpe, but cōuayle onely to thatteining of faith, which faith muste

be to the receyuing of comforte presupposed and had ready before, as you shewed in the beginning of our communicacō the first day that we talked of the matter. But els I say, except that one kynd, there is none of the remnaunt of those that were before vntouched which were lykely to forsake theyr fayth, in this persecucion for the feare and dreade of death, saue for those greuous qualities (pain I meane and shame) that thei see well would come therewith. And therfore vncle I pray you geue vs some comforte against those twain. For in good faith, if death should come without them in such a case as this is, whereby the lesing of this life, we should fynde a farre better myne owne reason geueth me: that saue for the other griefes going before, the chaunge, there would no man ȳ witte hath, any thing sticke at al. ❧ Antony. Yes peraduenture sodaynly before they gather their wittes vnto them and therwith well way the matter, but they Cosin that wyl consider the matter wel, reason grounded vpō the foundacō of fayth, shal shewe them very greate substancial causes for which the dreade of those greuous qualities that they see shal come with death (shame I meane & paine also) shal not so sore abashe them as sinfully to dryue them therfro: for the proofe wherof let vs first begin at the consideracion of the shame.

The .xxiii. Chapter.

Of the shame that is ioyned with the death in the persecucion for the fayth.

HOwe can any faythful wyse man dreade that death so sore for any respect of shame, whā his reason & hys fayth together may shortly make hym perceiue, ȳ there is therin no proe of very shame

at

at al. For how can that death be shameful that is glorious: or how can it be but glorious to dye for the fayth of Christ (if we dye both for the fayth and in the fayth ioyned with hope and charitie) while the Scripture so playnely sayeth: preciosa in conspectu domini mors sanctorum eius precious is in ỹ sight of god, the death of hys saintes? Nowe if the death of his Saintes be glorious in ỹ sight of god, it can neuer be shamefull in deede, howe shamefull so euer it seme here in the sighte of men for here we maye see and be sure that not at the death of Saint Stephin onely (to whom it lyked him to shewe himself with the heauen open ouer his head) but at the death also of euery man that so dieth for the faith, god with hys heauenly company, beholdeth his whole passion & verely loketh on. Nowe if it so were Cosin, that you shoulde be brought throwe the brode hie strete of a greate long Citie, and that all a long the waye that you were goyng, there were on the tone syde of ỹ way a rabble of ragged beggers, and mad men that woulde dispise you, & dispayse you with al ỹ shameful names that they could cal you, and al the villanous woordes that they could saye to you: and that there were than al a long the other syde of the same strete, where you should come by, a goodly company standyng in a fayre raunge a rowe, of wyse and worshipful folke, allowing you & cõmending you mo than .x. times, as many as that rabble ragged beggars and rayling madde men are. Would you let your way by your wil, weening that you were vnto your shame for the shameful iesting and rayling of those madde foolishe wretches: or holde on your way with a good chere and a glad heart, thynkyng youre selfe muche honoured by the laude and approbacion of that other honorable sort.

Vincent. Naye by my trueth vncle, there is no doubt, but I woulde muche regarde the commendacion of those commendable folke, and not regarde of a riche ỳ railing of all these ribaudes.

¶ Anthony. Than Cosin can there no mã that hath faith, accompte hymselfe shamed here by any maner death that he suffereth for the fayth of Christe, whyle howe vile and howe shamefull soeuer it seme in the syghte here of a fewe worldly wretches, it is alowed & approued for very precious and honorable in the sighte of god, and all the glorious company of heauen, which as perfectly stande and behold it as these peuishe people doe, & are in nomber moe than an hundred to one: and of that hundred euery one an hundreth tymes more to be regarded and estemed than of the tother . an hundred suche whole rabbles. And now if a man would be so madde as for feare of ỳ rebuke that he should haue of such rebukeful beastes, he would be ashamed to cõfesse the fayth of Christ, than with fleing from a shadowe of shame he should fall into a very shame and a deadly painfull shame in dede: for than hath our Sauiour made a sure promise that he wil shewe himselfe ashamed of that man before the father of heauen & al his holy angels, saying in ỳ. ix. Chapter of. S. Luke. Qui me erubuerit & meos sermones hunc filius hominis erubescet quum venerit in maiestate sua & patris & sanctorum angelorum. He that is ashamed of me and my wordes, of him shal the sonne of man be ashamed when he shall come in the maiestie of hymselfe and of his father and of the holy Aungels. And what maner a shamefull shame shall that be than, if a mannes chekes glowe some tyme for shame in thys worlde: they will fall on fyer for shame when Christe shall shewe hymselfe ashamed of them there, to suffer the

the thing for Christes faith that we worldly wretched fooles wene were villanie and shame, the blessed Apostles reckened for greate glory. For they when they were with dispite and shame scourged, and therupon cõmaunded to speake no more of the name of Christ, wente their waye fro the counsayle, ioyfull and glad that god had vouchesafed to doe them the worship to suffre shamefull dispite for the name of Jesu, and so proude were they of that shame, and vilanous payne put vnto them, that for all the forbidding of that great coũsaile assembled, thei ceased not euery day to preache out the name of Jesu stil, not in the temple onely oute of which they were fet and whipped for the same before, but also to double it with, went preachyng that name about from house to house to. I would, sith we regard so greatly thestimacion of worldly folkes, we woulde among many noughtie thinges that they vse, regarde also some such as are good: for it is a maner among thẽ in many places, ẏ some by handy crafte, some by marchandise, some by other kinde of buyng aryse & come forward in ẏ world, & cõmonly folke are nowe set forth to conuenient maisters vnder whõ they be brought vp and growe: but whensoeuer nowe they fynd a seruaũt suche as disdaineth to doe suche thynges as he that is his master did while he was seruaunte hymselfe, that seruaunt euery mã accompteth for a proude vnthrifte, neuer like to come to good prooke. Let vs so marke & consider this, and waye well therwithal, that oure master Christe, not the master onely, but the maker of all this whole worlde, was not so proude to disdayne for oure sakes the moste villanous and moste shamefull death after the worldly accompte that then was vsed in the worlde, and the moste dispightefull mockyng

therwith

therwith ioyned to most greuous payn. as crowtnyng hym with sharpe thorne, that the bloud ranne downe about his face: than they gaue hym a rede in his hand for a septre and kneled downe to hym, and saluted hym lyke a king in scorne, and bet then the rede vpon the sharpe thornes about hys holy head, now saith our sauiour that the disciple or ỹ seruaunt is not aboue hys master, and therfore sith our master endured so many kyndes of paynfull shame, very proude beastes maye we well thynke our selfe if we disdayne to doe as our master did. And whereas he thorow shame ascended in to glory, we would be so madde that we rather wil fall into euerlastyng shame, both before heauen and hell, than for feare of a short worldly shame to folow we him into euerlasting glory.

¶ The. xxiiii. Chapter.

Of paynful death to be suffred in the Turkes persecucion for the fayth.

Vincent.

EA good fayth vncle as for the shame, ye shall nede to take no more payn, for I suppose surely that any man that hath reason in his head shall holde hymselfe satisfied with this: but of trueth vncle, all the pinche is in the payn: For as for shame, I perceiue wel now a man maye with wisdom so master it, that it shall no thyng moue hym at all, so farre forth that it is almost in euery countrey become a comen prouerbe, that shame is as it is taken but by god vncle, all the wysdome in thys worlde can neuer so master payne but that payne wyll be paynfull spite of all the witte in thys worlde.

Antony. Trouth is it Colin that no man can with al

the

the reason he hath in suche wyse chaunge the nature of pain, that in the hauing of payn, he fele it not, for but if it be felt, it is perdy no payne, and that is the natural cause Colin, for which a man may haue hys legge stricken of by the knee and greue him not, if his head be of but halfe an houre before: But reason may make a reasonable man (though he would not bee so foolysshe as causeles to fall therin) yet vpon good causes, eyther of gayning some kindes of greate profyt, or auoydyng some kynde of great losse, or eschewing therby the suffring of farre great payn, not to shrynke therfro, and refuse it to his more hurt and harme, but for hys farre greater aduauntage & commodite content and glad to sustaine it, and this doeth reason alone in many cases where it hath much lesse helpe to take hold of thē it hath in this matter of faith. For wel you wote, to take a sowre and a bitter pocion is great grief and displeasure, and to be launced and to haue the flesh cut is no litle payn: now whē such thinges shalbe ministred vnto a childe, or to some childishe man either, they wil by theyr own willes rather let theyr sickenes or their sore growe on to theyr more griefe, til it be come incurable than abyde the payn of the curing in tyme, and that for faynt heart ioyned with lacke of discrection. But a man that hath more wysdome though he would without cause, no more abyde the payne wyllyngly than woulde the other, yet sith reason sheweth hym what good he shall haue by the suffer yng and what harme by the refusing, this maketh him wel cōtent, and glad also to take it. Now thē if reason alone be sufficient to mone a mā to take pain for the gaining of some worldly rest or pleasure, and for ȳ auoiding of another pain, thoughe peraduenture more, yet sudurable but for a

shorte

shoꝛt reason. Why should not reason grounded vpon the sure foundation of fayth, and holpen also foꝛward with ayde of Goddes grace (as it is euer ready vndoubtedly whē folke foꝛ a good mynde in Gods name cōmen together theron our Sauiour saying himself: Vbi sunt duo vel tres congregati in nomine meo, ibi & ego sum in medio eorum, where there are two oꝛ three gathered together in my name there am I also euē in ꝯ very middes of them:) why should not thā reasō I say, thus foꝛthered vꝫ faith & grace, be much moꝛe able to engendꝛe in vs first such an affection, and after by long and depe meditacion thereof, so to cōtinue ꝯ affectiō, ꝯ it shall turne into an habitual fast & depe rooted purpose of pacīēt suffering the painful death of thys body here in earth foꝛ ꝯ gayning of euerlasting welthy life in heauē, and auoiding of euerlasting painfull deaꝛth in hell. ¶ Vincent. By my trueth vncle, word s can I none fynde ꝯ should haue any reason with thē (fayth al way pꝛesupposed as you pꝛotested in the beginning foꝛ a groūde) woꝛdes I say can I none find wherwith I might reasonably counterpleade this that you haue said here alreadi. But yet I remēber ꝯ fable ꝯ Esope telleth of a great oldꝛ hart that had fled frō a litle bitche whiche had made sute after hym, and chased hym so long that she had lost him and as he hoped moꝛe thā half geuē him ouer, by occasiō wherof hauing thā some time to talke & meting vꝫ an other of his felowes, he fel in deliberaciō with him what were best foꝛ him to doe, whither to rūne on stil & fly farther frō her, oꝛ turne again & fight vꝫ her: whereunto the other hart aduised him to flye no farther, lest ꝯ bitche might hap to find him agayn at such time as he should vꝫ ꝯ labour of hys farther flying be falen out of breath & therby al out of strēgth to, & so shoulde he be killed lying where he coulde not sture him, where as

as if he would turne and fight, he were in no perell at al. For the mā with whom she hunteth, is more then a mile behind her, and she is but a litle body scant halfe so muche as thou, and thy hornes may thrust her thorow and before she can touche thy flesshe, be more then .x. cynes her of the length: nowe but by my truth (quod the other harte) I like your counsaile wel, & me thinke by the thing is euen soothely such as you say: but I feare me when I here once that brchin bitche barke, I shal fal to my feete, and forgeat altogether. But yet and you wil goe backe with me, thā me thinke, we shalbe strōg inough against that one bitche, bet neene vs both, when vnto the other hatte agreed, & so they both appointed them thereupon. Here it must be knowen of some mā that can skill of hunting, whether that we mistake not our tearmes, for than are we bitterly shamed ye wote well, and I am so conning that I cannot tell whether among them, a bitche be a bitche or no, but as I remember she is no bitche, but a blach, this is an high pointe in a lowe house: beware of barkyng, for there lacketh an other hunting terme, at a fore it is called crying, I wote not what they call it at an hart, but it shal make no matter of a farte. But euē as they were about to buske thē forwarde to it, the bitche had fond the sote agayn, & on she came yerning towarde ỹ place, whom as soone as the hartes heard, they to goe both twayn a pace: and in good fayth vncle euen so I feare me it woulde fare by my selfe and many other too. which though we thinke it reason that you saye, and in our myndes agree that we should doe as you say, yea & doe paraduenture thinke also that we would in dede doe as you saye: yet as soone as we should once heue these hell houndes, these Turkes come yelpyng and

lowly

bauling vpon vs oure heartes shoulde soone fall as cleane from vs, as those other hartes flye from the houndes.

¶ Antony. Cosin, in those dayes that Esope speaketh of, thoughe those hartes and other brute beastes mo, had (if he saye soth) the power to speake and talke, and in their talking, power to talke reason to: yet to folow reason, and rule themselfe thereby, thereto had they neuer geuē them the power. And in good faith Cosin, as for suche thynges as pertayne toward the conducting of reasonable men to saluacīō, I thinke without helpe of grace, mēs reasoning shal doe litle more. But than are we sure as I sayed afore, that as for grace, if we desier it, God is at suche reasonyng alwaye present, and very ready to geue it: and but if that men wil afterwarde willingly caste it awaye, he is euer styll as ready to kepe it, & from tyme to tyme glad to encrease it, and therefore byddeth vs oure Lorde by the mouth of the Prophete, that we shoulde not be lyke such brutyshe and vnreasonable beastes, as were those hartes and as are horses and mules. Nolite fieri sicut equus & mulus in quibus non est intellectus. Be not you like an horse & a mule that hath no vnderstanding: and therefore Cosin lette vs neuer dreade, but that if we wil apply our myndes to the gathering of comfort and courage against such persecucīōs and heare reason, and let it sinke into our hearte and cast it not out againe, nor euen there choke it vp and stifle it with pampering in and stuffing vp oure stomakes with a surfite of worldly vanities, god shall so well woorke there with, that we shall fynde great strength therein, and not in suche wyse haue all suche shamefull cowardous hearres, as to forsake our

Sauioure

Sauioure and thereby lese oure owne saluacion, and runne into eternal fyre for feare of death, ioined therwith, thoughe bitter and sharpe, yet shorte for all that and in a maner a momentary paine.

Vincent. Euery man vncle naturally grudgeth at payne and is very loth to come to it.

Antony. That is very trueth, nor no man biddeth any man to goe runne into it, but that if he be taken, & maye not flee, than we say that reason playnly telleth vs that we shoulde rather suffre and endure the lesse and the shorter here, than in hell the sorer and so farre the lenger to.

Vincent. I heard vncle of late where suche a reason was made as you make me now, which reason semeth vndouted & vncuitable vnto me: yet heard I late as I say a man aunswere it thus: he sayd, that if a man in this persecucion should stand styll in the confession of hys fayth, and therby fal into paynfull tormentory, he might peraduenture hap for the sharpenes and bitternes of the payne to forsake oure Sauioure euen in the middes, and die there with hys sinne, & so be damned for euer, wheras by the forsaking of the faith in the beginning by tyme, and for the tyme, and yet not but in woorde neyther keping it still neuer the lesse in his heart a manne may saue hymselfe from that paynful death, and after aske mercye and haue it, and lyue long, and doe many good dedes and be saued as. S. Peter was.

Anthony. That mannes reason Colin, is like a three foted stole so tottering on euerye side, that whoso sit thereon, maye soone take a foule fall: for these are the three feete of thys totteryng stole: fantasticall feare, false faith, false flatteryng hope.

Fyll

Firſt this is a fantaſtical feare, that the mā conceiueth that it ſhould be perilous to ſtande in the confeſſion of the fayth at the beginning, leſte he might afterwarde thorowe the bitternes of payne, fall to the forſaking, and ſo dye there in the payne, therwith oute of hande, and therby be vtterly damned, as though that if a mā by payne were ouercome, and ſo forſoke his fayth, god could not or would not, as well geue hym grace to repente agayne, and therupon geue him forgeuenes, as him that forſoke his fayth in the beginning, and dyd ſet ſo litle by hym that he woulde rather forſake hym, thā ſuffre for his ſake, ani maner pain at al, as though the more payne that a man taketh for goddes ſake, the worſe would god be to him. If this reaſon were not vnreaſonable, thā ſhould our Sauiour not haue ſaid as he dyd, Nolite timere eos qui corpus poſſunt occidere, & vlterius non habent quod faciunt. Feare not the ꝯ may kil the bodi & after ꝯ haue nothing ꝯ they can doe farther: for he ſhoulde by this reaſon haue ſayd, dreade & feare them that maye ſlaye the body, for they maye by the tormente of painful death (but if thou forſake me betimes in the beginning and ſo ſaue thy life, and geat of me thy pardon and forgeuenelle after) make thee peraduenture forſake me to late, and ſo be damned for euer. The ſecōd foote of this tottering ſtole is a falſe faith, for it is but a fayned fayth for a man to ſaye to god ſecretely, that he beleueth hym, truſteth him, and loueth him, and thē openly where he ſhoulde to Gods honour tel the ſame tale, and therby proue that he doth ſo: there to goddes dishonour as much (as in him is) doth he flatter gods enemies & doe them pleaſure & worldly worſhip, with the forſaking of gods fayth, before ꝯ worlde, and is either faithles in his hert to, or els wotteth wel ꝯ he doth

God this dispite, euen before his owne face: for (except he lacke faith) he can not but knowe that our Lorde is euery where presente: and while he so shamefully forsake hym, full angrely looketh on. The third foote of this totteryng stoole, is false flatterīg hope. For lith the thing ỹ he doeth whē he forsaketh his faith for feare, is by the mouth of god (vpon ỹ paine of eternall death) forbodden; though ỹ goodnes of god forgeueth many folke ỹ faulte, yet to be the boulder in offending for the hope of forgeuing, is a verye false pestilente hope, wherewith a mā flattereth hym selfe toward his owne destruccīō. He that in a sodaine brayde for feare, or other affeccīō vnaduisedly falleth, & after in labouring to rise againe cōforteth thē selfe w hope of gods gracious forgeuenes, walketh in ỹ ready waie toward his saluacīō. But he that with ỹ hope of goddes mercy to folowe dothe encourage him selfe to sinne & therewith offendeth god, first I haue no power to shut the hand of god fro geuing out his pardon where he luste, nor would if I could, but rather helpe to praye therfore. But yet I very fore feare ỹ such a mā may misse the grace to requier it in suche effectuall wise, as to haue it graunted: nor I can not sodainly nowe remēber any sample or promise expressed in holy scripture, that the offender in suche a kind shall haue the grace offred in such wise to seke for pardō, that god hath (by his other promises of remission promised to the penitētes, bounde him selfe to graunt it. But this kinde of presumption vnder pretexte of hope, semeth rather to drawe nere on ỹ tone side, as dispaire doth on ỹ tother side, toward ỹ abhominable sinne of blasphemie against the holy ghost. Against which sinne concernig eyther the impossibilitie or at the least, greate difficultie of for-

geuenes, our Sauiour hath shewed hym selfe in the xii. Chapter of. S. Mathewe, and in ỳ thyrde of. S. Marke where he saith, that blasphemie against ỳ holy ghoste, shall neuer be forgeuen, neyther in this worlde nor in the worlde to come. And where the mā that you spake of, toke in his reasō a sample of Sainte Peter: which forsoke our sauiour, and gate forgeuenes after. Let him cōsider againe on ỳ tother side, ỳ he forsooke him not vpō the boldenes of any suche sinfull truste, but was ouercome & vanquished vpō a sodayne feare: & yet by the forsaking, S. Peter wanne but litle. For he did but delaye his trouble for a litle while you wote wel. For beside ỳ, he repented forthwith very sore ỳ he so had doone, & wepte therefore by and by ful bitterly. He came forth at the whitsontyde ensewing, and confessed his maister againe, and sone after that he was imprisoned therfore, and not ceasing so, was therupō sore scourged for the confession of his faith, and yet after ỳ imprisoned againe a fresshe, and being frō thēce deliuered, stinted not to preache on stil, vntyll ỳ after manyfold labours, trauailes, and troubles, he was at Roome crucified, and with cruel torment, slayne. And in likewyse I weene I might in a maner well warraunt that there shall no man (whych denieth our sauiour once, & after attaineth remission) scape thorow that denying, one penny the better cheape, but that he shal ere he come in heauen, full suerly paye therefore.

Vincent. He shal peraduēture worke it out afterward Uncle in the frutefull workes of penaunce, prayer & almose dede doone in true faith, & dewe charite, and attaine in such wise forgeuenes wel inoughe.

Antony. All his forgeuenes goeth Cosin you se wel but by perhappes: but as it maie be perhappes ye, so may it

be

be perhappes naye. And where is he than: & you wote wel yet by no maner hap, he ſhall neuer hap finally to ſcape fro death, for feare of which he forſoke his faith.

☞ Vincent. No, but he maye dye hys naturall death, and ſcape that violent death, and than he ſaueth him ſelfe from much paine, and ſo winneth therwith much eaſe, for euermore a violent death is painefull.

☞ Anthony. Peraduenture he ſhal not auoide a violent death therby, for god is without doubt diſpleaſed, and can bring him ſhortly to a death as violent by ſome other way: howe be it, I ſee wel that you recken, that whoſo dieth a natural death, dieth like a wanton eueral at his eaſe. You make me remēbre a mā ỹ was once in a galley ſubtill wyth vs on the ſea, which while the ſea was ſore wrought, & the waues roſe very high, & he came neuer on the ſea afore, & lay toſſed hither and thither, ỹ pore ſoule groned ſore, & for paine he thought he would very faine be dead, & euer he wiſhed woulde god I were on land ỹ I might die in reſt: the waues ſo troubled him there, & toſſing him vp & doune to & fro, ỹ he thought ỹ trouble letted him to dye, becauſe the waues would not let him reſt: but if he might geatte once to land he though he ſhould thā dye there cuē, at his eaſe. ¶ Vincent. Nay Uncle, this is no doubt but that death is to euery man painefull: but yet is not the naturall death ſo painefull as the violent.

¶ Anthony. By my trouth Coſin me thinketh ỹ the death which men cal comonly natural, is a violent death to euery mā whom it fetcheth hence by force againſt hys wil, & that is euery mā which when he dieth, is loth to die, & faine would yet lyue longer if he might. Howe be it, howe ſmall the payne is in the naturall deathe Coſin, fayne woulde I wytte who hath tolde you. As

farre as I can perceiue, those folk ẏ cõmonly depart of theyr natural death, haue euer one disease & sickness or other, whereof if ẏ paine of ẏ whole weke or twaine in which they lie pming in their bedde, were gathered together in so short a time, as a mã hath his paine ẏ dieth a violẽt death: it would I wene make double ẏ paine ẏ it is, so ẏ he ẏ naturally dieth, ofter suffereth more paine than lesse, though he suffer it in a longer time. And thã would many a mã be more loth to suffer so lõg lingering in paine, thã with a sharper to be soner rid. And yet lieth many a mã moe daies thã one in welnere as great paine cõtinually, as is ẏ paine that with the violent death riddeth ẏ mã in lesse thã halfe an howre, except a mã would wene, ẏ where as ẏ paine is great, to haue a knife cutte his flesshe in the out side fro the skinne inward, ẏ paine would be much lesse, if ẏ knife might on the inside beginne, & cutte fro ẏ middes outward. Some we heare in theyr death beddes cõplaine ẏ they thinke they feele sharpe knifes cut a two theyr heart stringes. And some crye out & thinke they feele within the braine panne, theyr head pricked euen ful of pinnes. And they that lye in a pleuresie thinke at euerye time that they coughe, they fele a sharpe swoord swappe them to the hearte.

¶ The .xxb. Chapter.

The cõsideracion of the paine of hell, in which we fall if we forsake our sauiour, maye make vs set all the painefull death of thys worlde at right nought.

HOwebeit, what shoulde we nede to make anye such cõparisõ betwene the natural death & the violent. For the matter ẏ we be in hand wt here, may put it out of doubt, that he whych for feare of the violent death, forsaketh the faith of Christ, putteth himself in ẏ perel to find his natural death more paineful, a thousande times. For his naturall death, hath hys

euerlasting

euerlasting payne so sodeinly knyt vnto it, that there is not one moment of an houre betweene, but the ende of the tone is the beginning of the tother, that after shall neuer haue ende. And therfore was it not wythout greate cause that Christ gaue vs so good warning before, when he sayed as S. Luke in the .xii. chapiter reherseth. Dico vobis amicis meis ne terreamini abiis qui occidunt corpus & post hæc non habent amplius quod faciant, Ostendam autem vobis quem timeatis, Timete eum qui postquam occiderit habet potestatem mittere in gehennam, Ita dico vobis hunc timete. I say to you ỹ are my frẽdes, be not afrayd of them that kil the body, and which whẽ that is done are able to do no more. But I shal shewe you whom you shal feare: Feare hym that, which whẽ he hath killed, hath in his power farther to caste hym whom he killeth, into euerlasting fyre. So I saye to you, be afrayd of him. God meaneth not here that we should nothing dreade at al any man ỹ can but kill ỹ body, but he meaneth ỹ we shoulde not in such wise dreade any such, ỹ we should for dreade of thẽ displease him ỹ can euerlastingly kil both body & soule wt a death euer dying, and ỹ shall yet neuer dye. And therfore he addeth and repeateth in the end againe the feare that we shoulde haue of him, & saith. Ita dico vobis hunc timete, so I saye to you, feare him. Oh good god Cosin, if a man would wel waygh these wordes & let thẽ sinke as they should do, doune depe into his heart, & often bethinke him self theron, it would, I doubt not be able inough to make vs set at nought al ỹ great Turkes threates & esteme him not at a strawe but wel cõtent to endure al the paine that al the world could put vpõ vs (for so shorte while as all they were able to make vs dwell therin) rather than by the shrinking frõ those paines (though neuer so sharpe, yet but short (to caste our self

into the payne of hel, an hundreth thousand times more intolerable, & wherof there shall neuer come an ende. A woful death is that death, in which folke shall euermore be dying, & neuer can once be dead, wherof the scripture sayth, Vocabunt mortem & mors fugiet ab eis. They shal cal & crye for death & death shal flye from thē. O good lord, if one of thē were nowe put in ỹ choise of ỹ both, they would rather suffer the whole yere together the most terrible death that all the Turkes in Turkeye could deuise, thā ỹ death ỹ they lie in for ỹ space of half an howre. In howe wretched foly fall thā these faithlesse or feble faithed folke, ỹ to auoide ỹ paine so farre the lesse and so short, fal in the stede therof into paine a thousand thousand times more horrible, & of which terrible tormēt, they be sure they shal neuer haue end. Thys matter Colin lacketh as I beleue but eyther full faith or sufficient minding. For I thinke on my faith if we haue the grace verely to beleue it, and oftē to thinke wel theron, the feare of al the Turkes persecutiō (with al this midde day deuil were able to make them doe, in the forcing vs to forsake our faith) should neuer be able to turne vs.

vincent. By my trouth Uncle, I thinke it is as you say, for sure if we would, as oftē thinke on these paines of hel, as we be very loth to do & seke vs peuish pastimes of purpose to put suche heauy thynges oute of oure thought thys one pointe alone were able inough to make I thinke many a martyre.

☞ The .xxvi. Chapter.

¶ The consideracion of the Ioyes of heauen shoulde make vs for Christes sake abide and endure anye painefull death.

☞ Anthony.

FOrsoth Colin, if we were such as we shoulde be, I would scant for very shame (in exhortacion to ỹ keping of Christes faith) speake of ỹ paines of hel. I would rather put vs in mind of the Ioyes of heauẽ, the pleasure wherof we should be more glad to geat, than we should be to flye & scape al the paines in hel. But surely god in ỹ thing wherin he may seme most rigorous, is merueilous mercifull to vs, & that is (which many mẽ would litle weene) in ỹ he prouided hell. For I suppose very surely Colin ỹ many a man & womã, of whom there sit some nowe, & moe shal hereafter sit ful gloriously crowned in heauẽ had they not fyrst been afraid of hel, would toward heauẽ neuer haue set foote forward. But yet vndoubtedly were it so ỹ we could as well cõceiue in our heartes the merueilous Ioies of heauẽ, as we cõceiue ỹ feareful paines of hel (howbeit sufficiently we can cõceiue neyther nother, but if we coulde in oure imaginacion drawe as much toward ỹ perceiuing of the tother, we would not fayle to be farre more moued & stired to the suffering for Christes sake in this world, for ỹ winning of those heauẽly Ioies, thã for ỹ eschewing of al those infernall paines. But for as much, as ỹ fleshlye pleasures be farre lesse pleasant, thã the fleshly paines are painful, therfore we fleshlye folke ỹ are so drowned in these fleshly pleasures, & in the desier therof, ỹ we can haue almost no maner sauor to taste in anye pleasure spiritual, haue no cause to meruaile, that our fleshlye affections be more abated and refrained by ỹ dreade & terror of hell than affections spiritual imprynted in vs, and pricked forwarde with the desier and ioyfull hope of heauen: howbeit if we woulde somewhat

into the payne of hel, an hūdreth thousand tymes more intolerable, & wherof there shall neuer come an ende. A woful death is that death, in which folke shall euermore be dying, & neuer can once be dead, wherof the scripture sayth, Vocabunt mortem & mors fugiet ab eis. They shal cal & crye for death & death shal flye from thē. O good lord, if one of thē were nowe put in ỹ choise of ỹ both, they would rather suffer the whole yere together the most terrible death that all the Turkes in Turkeye could deuise, thā ỹ death ỹ they lie in for ỹ space of half an howre. In howe wretched folye fall thā these faithlesse or feble faithed folke, ỹ to auoide ỹ paine so farre the lesse and so short, fal in the stede therof into paine a thousand thousand times more horrible, & of which terrible tormēt, they be sure they shal neuer haue end. Thys matter Colin lacketh as I beleue but eyther full faith or sufficient minding. For I thinke on my faith if we haue the grace verely to beleue it, and oftē to thinke wel theron, the feare of al the Turkes persecutiō (with al this midde day deuil were able to make them doe, in the forcing vs to forsake our faith) should neuer be able to turne vs.

Vincent. By my trouth Uncle, I thinke it is as you say, for sure if we would as oftē thinke on these paines of hel, as we be very loth to do & seke vs peuish pastimes of purpose to put suche heauy thynges oute of oure thought thys one pointe alone were able inough to make I thinke many a martyre.

☞ The. xxvi. Chapter.

¶ The consideracion of the Ioyes of heauen shoulde make vs for Christes sake abide and endure anye painefull death.

Dr Anthony.

FOrsoth Colin, if we were such as we shoulde be, I would scant for very shame (in exhortacion to ỹ keping of Christes faith) speake of ỹ paines of hel. I would rather put vs in mind of the Joyes of heauē, the pleasure wherof we should be more glad to geat, than we should be to flye & scape al the paines in hel. But surely god in ỹ thing wherin he may seme most rigorous, is merueilous mercifull to vs, & that is (which many mē would litle weene) in ỹ he prouided hell. For I suppose very surely Colin ỹ many a man & womā, of whom there sit some nowe, & moe shal hereafter sit ful gloriously crowned in heauē had they not fyrst been afraid of hel, would toward heauē neuer haue set foote forward. But yet vndoubtedly were it so ỹ we could as well cōceiue in our heartes the merueilous Joies of heauē, as we cōceiue ỹ feareful paines of hel (howbeit sufficiently we can cōceiue neyther nother, but if we coulde in oure imaginacion drawe as much toward ỹ perceiuing of the tother, we would not fayle to be farre more moued & stired to the suffering for Christes sake in this world, for ỹ winning of those heauēly Joies, thā for ỹ eschewing of al those infernall paines. But for as much, as ỹ fleshlye pleasures be farre lesse pleasant, thā the fleshly paines are painful, therfore we fleshlye folke ỹ are so drowned in these fleshly pleasures, & in the desier therof, ỹ we can haue almost no maner sauor to taste in anye pleasure spiritual, haue no cause to meruaile, that our fleshlye affections be more abated and refrained by ỹ dreade & terror of hell than affections spiritual imprynted in vs, and pricked forwarde with the desier and ioyfull hope of heauen: howbeit if we woulde somewhat

set lesse by the filthy volupteous appetites of ỹ flesshe, and would by withdrawing from them, with helpe of prayer thorowe the grace of god drawe neuer to the secrete inward pleasure of the spirite, we should by the little sipping that our hartes should haue here nowe & that sodaine tast thereof, haue such an estimacion of the incõparable & vncogitable Joy, that we shal haue (if we wil) in heauen, by the very full draught thereof, wherof it is written Satiabor quũ apparuerit gloria tua, I shal be saciate, satisfied or fulfilled, whan thy glory good lord shal appeare.) That is to witte, with the fruicion of the sight of goddes glorious maiestie face to face, that the desier, expectacion, & heauenly hope thereof, shall more encourage vs, & make vs strong to suffer & sustayne for the loue of god & saluacion of our soule, than euer we coulde be moued to suffer here worldly paine by the terrible dreade of all horrible paines that damned wretches haue in hell. Wherefore in ỹ meane time for lacke of such experimental taste as God geueth here somtime to some of his special seruantes, to thentent we may drawe toward ỹ spritual exercise to for which spiritual exercise, god with ỹ gifte, as with an earnest peny of theyr whole reward after in heauen, comforteth thẽ here in earth. Let vs not so much w looking to haue described what maner of Joyes they shalbe, as w hearing what our lord telleth vs in holi scripture, howe meruelous great they shalbe. Labour by praier to conceiue in our hartes such a feruent longing for them that we maye for attaining to thẽ vtterly set at nought al fleshly delite, al worldly pleasures, al earthly losses, al bodely tormentes and paine. Howbeit some thinges are there in scripture, expressed of the maner of the pleasures & Joyes, that we shal haue in heauen,

as

as where, Fulgebunt iusti sicut sol, & qui eruditi ad iusticiam tanquam stellæ in arundineto discurrent. Righteous mē shal shine as the sunne, and shall runne aboute like sparckles of fire among reedes.

Nowe tell some carnall minded man of this maner pleasure, & he shal take little pleasure therin, and saye he careth not to haue hys flesche shine bye, nor lyke a sparke of fier to skippe about in ths skie. Tel him that his bodi shalbe impassible, & neuer fele harme: yet he thinke thā therwith that he shal neuer be an hungred nor a thyrst, and shal therby forbeare al his pleasure of eating and drinking, and that he shal neuer haue luste to slepe, & therby lese the pleasure that he was wonte to take in slogging, and that men & women shall there lyue together as Angels without any maner myndc or moction vnto ỹ carnal acte of generacion. And ỹ he shal thereby not vse there hys olde filthy volupteous fashion, he will saye he is better at ease alreadye, and would not geue this worlde for that. For as S. Paule saith. Animalis homo nō percipit ea quæ sunt spiritus dei stultitia enim est illi: but when the time shal come that these foule filthy pleasures shall be so taken from him, that it shal abhorre his hearte once to thinke on thē whereof euery mā hath amonge a certaine shadowe of experience in the feruent grief of a sore painful sickenes while the stomake can scarce abide to loke vpon any meate. And as for ỹ actes of ỹ tother foule filthi luste, is readie to vomite, if it happen him to thinke therō, whan men shal I saye after this life, fele that horrible abhominacion in theyr hearte, at the remembraunce of these volupteous pleasures: of which abhominaciō, sickenes hath been a shadowe, for which volupteous pleasures he would here be loth to chaunge with the Joyes of heauen

heauen when he shall I saye after thys life haue hys fleshlye pleasures in abhomination, and shal of those heauenly Joyes which he sette here so litle by, haue there a glymering, though farre frō a perfecte sight. Oh good god, howe fayne will he than be, with howe good wyl and howe glad wil he than geue this whole worlde if it were his, to haue the feling of some litle parte of those Joyes. And therfore let vs all that can conceiue nowe such delite in the consideracion of thē as we shoulde haue often in our yies by reading oftē, in our eares by hearing often, in our mouthes by rehersing often, in our heartes, by meditacion and thinking vpon those Joyful wordes of holye scripture, by which we learne howe wonderfull houge and greate those spiritual heauenly Joyes are, of whych our carnal heartes hath so feble and so faynte a feling and our dull worldly wittes so litle able to conceiue so much as a shadowe of ỹ right imagination, a shadowe I saye. For as for ỹ thing as it is that can not onely no fleshly carnall fantasie conceiue, but ouer that no spirituall gostlye person, peraduenture neyther that here is liuing stil in this worlde.

For sith the very substaunce essencial of al the celestial Joyes standeth in blessed beholding of the glorious godhed face to face, there may no mā presume or loke to attaine it in this life. For God hath so said him self: Non videbit me homo & viuet. There shall no man here liuing behold me. And therfore we may well knowe, that for the state of thys life, we be not onely shut from the fruicion of the blisse of heauen, but also that the very best man liuing here vpō earth (the best man I meane being no more but a man) can not I weene attayne the right imagination therof, but those that are very

vertcous

berteons are yet in a maner as farre thet fro, as the borne blinde man fro the right imaginacio of colors. The wordes that Saynte Paule rehearſeth of the prophet Eſay prophecying of Chriſtes incarnacio, may properly be verified of ỹ Joyes of heauen. N. oculus vidit nec auris audiuit nec in cor hominis aſcendit que preparauit deus diligentibus ſe. For ſuerly for ỹ ſtate of this world ỹ Joyes of heauē are by mannes eares not audible, to mannes mouthe vnſpeakable, to mannes eares not audible, to mānes hearte vncogitable, ſo farre forth excell they all that euer mē haue hearde of, al that euer mē can ſpeake of & al ỹ euer any mā can by natural poſſibilitte thinkon. And yet where the Joyes of heauen being ſuch prepared for euery ſaued ſoule, Our lorde ſaieth yet by the mouth of Sainte Jhon that he wyll geue his holye martyrs, that ſuffre for his ſake, many a ſpecial kind of ioy: For he ſaith. Vincenti dabo edere de ligno vite. To him ỹ ouercommeth I ſhall geue him to eate of the tree of life. And alſo he that ouercommeth ſhal be clothed in white clothes, and I ſhall confeſſe his name before my father and before his Jungelles. And alſo ſayth: feare none of thoſe thinges that you ſhal ſuffre, &c. But be faithful vnto the death, and I ſhall geue them the croune of life. He that ouercommeth ſhall not be hurte. Of ỹ ſecond death, he ſaieth alſo. Vincenti dabo manna abſconditum & dabo illi calculum candidū & in calculo nomen nouum ſcriptū quod nemo ſcit niſi qui accepit. To him that ouercommeth wyl I geue manna ſecrete and hid. And I wyl geue him a white ſuffrage, and in hys ſuffrage a newe name written which no man knoweth but he ỹ receiueth it. They bled of olde in Greece (where as Saynte Jhō dyd wryte) to electe and chooſe men vnto honorable Rowmes, and euery mannes aſſent was called hys ſuffrages

suffrages, which in some place was by the voyces, in some places by hãdes & one kind of those suffrages was by certaine thynges that are in Latine called Calculi. because that in some places they vsed thereto round stones.

Nowe saieth our lord, ỳ vnto him which ouercõmeth, he will geue a white suffrage. For those that weare white, signified approuing, as the blacke signified reprouing. And in these suffrages did they vse to write the name of him to whom they gaue theyr voyce. And nowe saieth our lord, that to him ỳ ouercõmeth, he will in the suffraze geue him a newe name, which no mã knoweth but he that receiueth it. He saith also, he ỳ ouercommeth I wyll make him a piller in the temple of my God, and he shal goe no more out thereof. And I shall write vpon hym the name of my God, and the name of the Citie of my God, the newe Hierusalem which descendeth from heauen from my GOD, and I shal wryte vpon him also my newe name, if we would dylate and were able to declare these special giftes, with yet other mo, specified in ỳ second and third Chapiter of ỳ Apocalips: There would it appeare howe farre these heauenly Joyes shall surmounte aboue all the comforte ỳeuer came in the minde of any man liuing here vpõ earth. The blessed Apostle Paule, ỳ suffered so many perelles, & so many passions, he ỳ saith of him selfe that he hath beene, In laboribus pluribus in carceribus abũdancius in plagis supra modũ &c. In many labours, in pris̃os, ofter thã other. In stripes aboue measure. At pointe of death ofte̅ times. Of ỳ Jewes had I fiue times xl. stripes saue one. Thrise haue I been beate̅ wroddes. once was I stoned. Thrise haue I been in shipwrake. A day and a night was I in ỳ depth of ỳ sea. In my

Journeyes

Iournetes ofte haue I beene in perel of floodes. In perel of theues. In perilles by ẏ Iewes, In perilles by the Paynims. In perilles in the Citie, In perilles in deserte. In perilles in the sea. In perilles by falſe brethren. In labour and misery. In many nightes watch. In hunger & thyrst. In many fastinges in cold and nakednes, beside those thinges ẏ are outward, my dayly instant labour, I meane my care, & sollicitude about all the churches: & yet sayth he more of his trybulacions, which for lengthe I let passe. This blessed Apostle I saye, for all these trybulacions ẏ him selfe suffred in the cõtinuance of so many yeres, calleth yet all the tribulacions of thys worlde, but light and shorte, as a moment in respecte of the weighty glory ẏ it after this worlde winneth vs. Id enim quod in presenti est momentaneũ, & leue tribulacionis nostre supra modum in sublimitate eternũ glorie pondus operatur in nobis nõ contemplantibus nobis que videntur, sed que non videntur. Que enim videntur temporalia sunt, que autem non videntur eterna sunt. This same short & momẽtary tribulaciõ of ours ẏ is in this present time, worketh within vs the weyght of glorye aboue measure in sublimitie, on highe we beholding not those thinges ẏ we see, but those thinges ẏ we see not. For those thinges ẏ we se, be but tẽporal thinges: but those thinges ẏ are not sene, are eternal. Nowe to this great glory can there no mã come headlesse. Our head is Christ, & therfore to him must we be ioyned, & as members of his, must we folowe him if we wil come thither. He is our gide to gide vs thither, & is entred in before vs. And he therefore that wil enter in after, Debet sicut ille ambulauit, & ipse ambulare, the same way that Christ walked the same waye muste he walke. And what was the waye by whych he walked into heauen, hym selfe showeth what waye it was that hys father hadde prouided for hym, where he sayde vnto the two

disciples

disciples going toward ỳ castel of Emaus. Nesciebatis quia oportebat Cristū pati & sic introire in regnum suum? Knewe ye not that Christe must suffre passion, & by that waye entre into his kingdom? Who can for very shame desier to enter into ỳ kingdome of Christ wyth ease, when him selfe entred not into his owne without paine.

The last Chapter.

The consideracion of the painefull death of Christe, is sufficient to make vs content to suffre painefull death for his sake.

SUrely Colin as I sayd before, in ỳ bearing the losse of worldly goodes, in suffering of captiuitie, thraldome & imprisonmēt, and in the glad sustaining of worldly shame, that if we woulde in al those pointes depely ponder ỳ sample of our sauiour hym selfe, it were of it selfe alone sufficient to encourage euery kinde Christen man and womā, to refuse none of al those calamities for his sake. So I saye I nowe for painefull death also, ỳ if we could and woulde wyth dewe compassion conceyue in our mindes a righte imaginacion and remembraunce of Christes bitter paynful passion, of ỳ many sore bloudy strokes that the cruel tormētors wyth Rodes and whippes gaue him vpō euery part of his holye tender bodye: the scorneful crowne of sharpe thornes beaten doune vpon hys holye head so strayte and so depe, that on euerye parte hys blessed bloude issued out and streamed doune his louely limmes, drawen and stretched out vpō the crosse, to the intollerable paine of hys forbeaten & sore beaten vaines & senewes, newe feling, with ỳ crewel stretching and straining payne, farre passing any crampe in euey parte of hys blessed bodye at once. Than the great longe nayles crewelly dryuen wyth hammers thorowe his holy handes and feete,

feete, and in this horrible paine lifte vp & let hang wᵗ
ẏ paice of al his body, bearing doune vpō the painefull
wounded places, so greuously perced wyth nailes and
in such torment (without pitie, but not without many
dispightes) suffred to be pined & pained ẏ space of more
than three long houres til him selfe willingly gaue vp
vnto hys father, hys holye soule. After whych yet to
shewe ẏ mightines of theyr malice after his holy soule
departed, persed his holy heart with a sharpe speare, at
which issued out ẏ holy bloud & water, wherof his holy
sacramētes haue inestimable secrete strength: If we
would I say remember these thinges in such wise as
would god we would, I verely thinke & suppose, ẏ the
consideracion of his incōparable kindnes, couldc not
in such wise faile to enflame our kaye cold heartes, &
set them on fyre in hys loue, that we shoulde find our
selfe, not onely contente, but also glad and desirous to
suffre death for his sake, that so meruelous louingly
letted not to sustaine so farre passing painefull deathe
for oures. Woulde GOD we woulde here to
the shame of oure colde affeccion agayne towarde
God, for suche feruente loue, and inestimable kynd-
nes of GOD towarde vs: would god we woulde I
saye, but cōsider what hoate affeccion many of these
fleshely louers haue borne, and dayly doe beare to
those vpon whome they dote.

Howe many of them haue not letted to ieoparde their
liues, and howe many haue willingely loste theyr lues
in dede, wythout eyther great kindnes shewed them
before (and afterwarde you wote well they coulde
nothynge wynne:) but euen that it contented and
satysfied theyr mynde, ẏ by theyr deathe theyr louer
should clerely se how faithfully they loued. The delite
wherof,

wherof, impʒinted in their fātasie, not asswaged onely, but counterpaised also they thought al their paine. Of these affectiōs with ỹ woonderful dolozous effectes folowing theron not onely old writtē stozies, but ouer ỹ I thinke in euery countrey chʒisten & heathen both, experience geueth vs pʒoofe inough. And is it not thā a wonderful shame foz vs foz ỹ dʒede of tēpozal death, to fozsake our sauiour ỹ willingly suffred so painefull death, rather thā he woulde fozsake vs, considering ỹ he shal foz our suffering so highly reward vs w̄ euerlasting welth. Oh, if he ỹ is content to die foz her loue, of whome he looketh after foz no reward, & yet by hys death, goeth frō her, might by his death be sure to come to her, & euer after in delite & pleasure to dwell wyth her. Such a louer woulde not let here to dye foz her twise, and howe cold louers be we thā vnto god, if rather thā dye foz hym once, we wil refuse him and fozsake him foz euer, that bothe died foz vs before, & hath also pʒouided that if we die here foz hym, we shall in heauen euerlastingly both liue & also raigne with him. Foz as Saint Paule saith, if we suffer with hym, we shall raigne with hym.

Howe many Romaines, howe many noble courages of other sundʒy coūtreies haue willingly geuen their owne liues and suffred greate deadlye paines, & very painfull deathes foz theyʒ countreyes, & the respecte of winning by theyʒ deathes, the onely reward of woʒldly renowne & fame. And should we thā shʒinke to suffer as muche foz eternall honoure in heauen and euerlasting glozye? The deuil hath some also so obstinate heretyques, that endure wittingly painefull death foz vaine glozye: & is it not than mozе then shame, that Chʒist shall see his catholyques fozsake hys fayth, rather

ther than ſuffer the ſame for heauen and very glory.
Would god as I many times haue ſaid, that the remembraunce of Chriſtes kindnes in ſuffring his paſſiō for vs, the conſideracion of hell that we ſhoulde fall in by forſaking of him, the ioyful meditacion of eternall lyfe in heauen, that we ſhal winne with this ſhorte temporall death paciently taken for him: had ſo depe a place in our breſt as reaſon would they ſhould, and as (if we would do our deuor toward it, and labor for it, and pray therfore) I verely thinke they ſhould: for then ſhoulde they ſo take vp our mind, and rauiſh it al an other way, that as a man hurt in a fraye feleth not ſometime hys wound, nor yet is not ware therof til his mind fal more theron, ſo farforth, ỹ ſometime an other man ſheweth him that he hath loſt an hand before he perceiue it himſelf. So the mind rauiſhed in the thinking depelye of thoſe other thinges, Chriſtes death, hell and heauē, wer likely to miniſh and put away of oure painfull deathe foure partes of ỹ feling, ether of the feare or of ỹ paine. For of this am I very ſure, if we had the fiftienth part of ỹ loue to Chriſt that he hath had, and hath vnto vs: al the pain of this Turkes perſecution could not kepe vs frō him but that there would be at this daye as many martirs here in Hungarie, as haue be afore in other countreyes of old. And of this poynte put I no doubt, but that if the Turke ſtode euen here, with al his whole armie about him, and euery of them wer ready at oure hand with all the terrible tormentes that they could ymagine, and (but if we would forſake the faith) wer ſetting their tormentes to vs, and to the encreaſe of our terror fell al at once in a ſhoute with trumpets, tabrets and timbrels al blowē vp at once, and al they gunnes

let goe, therwith to make vs a feareful noyse if there
should sodeinly than on the other side ỹ groũde quake
and riue a twayn, and the deuils rise oute of hell, and
shewe themselfe in such ougli shape as damned wret-
ches shal see thẽ, & with ỹ hidious howlyng that those
hel houndes should shytche, late hel open on euery side
roundc about our fete, that as we stode, we should loke
down into that pestilent pit, and see the swarme of sely
soules in the terrible tormentes there, we would ware
so frayde of the sight, that as for the Turkes host we
should scantly remember we sawe them: and in good
faith for al that yet thinke I farther this, that if there
might thã appeare the great glory of god, the Trinitie
in hys high meruelous maiestie, our Sauioure in hys
glorious manhode, sitting on hys trone with his im-
maculate mother, and al ỹ glorious company calling
vs there vnto them, and that yet our waye should lye
thorowe meruelous painfull death, before we coulde
come at them, vpon the sight I say of that glory there
woulde I wene be no man that once would shrinke
thereat, but euery man would runne on toward thẽ,
in al that euer he might, thoughe there late for malice
to kil vs by the way both al the Turkes tormentors, &
all ỹ deuils to. And therfore Cosin, let vs wel consider
these thynges, and let vs haue sure hope in the helpe
of god, and I than doubt not, but we shalbe sure, that
as the Prophet sayth, the trouth of hys promyse shall
so compasse vs with a pauice, that of this incursion of
this midde day deuil, this Turkes persecutiõ, we shal
neuer nede to feare: for eyther if we truste in god wel,
and prepare vs therefore, the Turkes shal neuer med-
dle with vs or els if he doe, harme shall he none doe
vs, but in stede of harme, inestimable good, of whose

gracyous

gracious helpe wherefore shoulde we so sore nowe dis-payre (except we were so madde men as to wene, that either his power or hys mercye were worne oute already, when we see so many a thousande holy martirs by his holy helpe suffred as much before as any man should be put to now. Or what excuse can we haue by ỹ tẽdernes of our flesshe, whẽ we can be no more tẽder, thã were many of thẽ among whõ were not onely mẽ of strength, but also weake women and children, & sith the strength of them all stode in the helpe of god, and ỹ the very strongest of them all was neuer able of them selfe & with gods helpe the feblest of thẽ al was strong inough to stand against al ỹ world, let vs prepare our selfe with prayer, with our whole trust in his helpe without any trust in our own strength, let vs thinke theron and prepare vs in our myndes therto, long before: let vs therin cõforme our will vnto hys, not desiring to be brought vnto the peril of persecution, for it semeth a proude high minde to desire martirdom, but desiring help and strength of god, if he suffre vs to come to the stresse eyther being sought, founde, or brought oute against our wils, beyng by hys commaundemente (for the comfort of our cure) bounden to abide: let vs fal to fasting, to prayer to almose dede in time, and geue that vnto god that may be taken from vs. If the deuil put in our mind ỹ sauing of our land & oute goodes, let vs remember that we cannot saue thẽ long. If he feare vs with exile and fleing from our countrey, let vs remembre ỹ we be borne into ỹ brode world (& not lyke a tree to sticke stil in one place) and ỹ whither so euer we go god shal go wt vs. If he threate vs wt captiuitie, let vs tel him again, better is it to be thral vnto mã a while for ỹ pleasure of god, thã by displeasing of god, be perpetual thral vnto ỹ deuil: if he threate vs wt imprisõmẽt

let vs tel him we wil rather be mans prisoners a while here in earth, than by forsaking the faith, be his prisoners for euer in hel. If he put in our mindes the terror of the Turkes, let vs consider his false sleight therin, for this tale he telleth vs to make vs forgeat him. But let vs remember wel ꝑ in respect of himself, the Turke is but a shadow, nor al that they al can doe, can be but a flea biting in comparison of the mischief that he goeth about. The Turkes are but his tormentors for himself doth the dede. Our Lord saith in the Apocalips, Diabolus mittet aliquos vestrum in carcerem, vt tentemini. The deuyll shall send some of you to prison to tempt you. He saith not ꝙ men shal, but that the deuil shal himself. For without question the deuils owne dede it is to bring vs by his temptacion with feare and force therof into eternall damnation. And therfore saith, S. Paul. Non est nobis colluctatio aduersus carnem & sanguinem, sed &c. Our wrestling is not against flesh and bloud. &c. Thus may you see that in suche persecutions it is the mid day deuil himself that maketh suche incursion vpon vs, by the men that are his ministers, to make vs fal for feare. For ꝙ we fal, he can neuer hurt vs. And therfore sayth, S. Petre, Resistite diabolo & fugiet a vobis. Stand against the deuil, and he shal flye from you. For he neuer runneth vpon a man to seaſon him with his clawes, til he see him downe on the ground willingly fallen himself. For his fashion is to set his seruants against vs, and by thē to make vs for feare or for impacience to fal, & himself in ꝑ meane whyle compasseth vs running and roaring like a rāping Lion about vs, loking ꝙ we wil fal, ꝙ he than may deuoure him, Aduersarius vester diabolus, (saith. S. Peter) sicut leo rugiens circuit quærens quem deuoret. Your aduersarye the deuil like a roring Liō. rūneth about in circuite, seking whō he

he may deuoure. The deuil it is therfore that if we for feare of men wil fal)is ready to runne vpon vs, and deuoure vs. And is it wisedome than so muche to thinke vpon the Turkes that we forgeat the deuil: what mad man is he that when a Lō wer about to deuoure him, would vouchesafe to regard the biting of a litle fysling curre: Therfore whē he roareth out vpō vs by ỹ threts of mortal men, let vs tel him that with our inward ye, we see him wel ynough, and entend to stande & fighte with him, euen hand to hand: if he threaten vs that we be to weake, let vs tell him that our Captain Christ is with vs and that we shal fighte with his strength, that hath vanquished him already, and let vs fence vs with faith, and comfort vs with hope, and smite the deuill in the face with a fyrebrande of charitie. For surely ye if we be of the tender louing mind that our maister was, and not hate them that kil vs. but pitie them and praye for them, with sorowe for the peril that thei worke to them self, that fire of charitie throwen in his face, striketh the deuil sodainly so blind, that he cannot se where to fastē a stroke on vs. When we fele vs to bolo, remember our own feblenesse. When we fele vs to fainte, remember Christes strēgth. In our feare let vs remēber Christes paineful agonye that himselfe vouldе (for oure coumfort) suffer be fore his passiō, to thētēt ỹ no feare should make vs despaire. And euer cal for his help such as him self lust to sende vs, and than we nede neuer to doubte but that either he shal kepe vs from the painful death, or shal not fayle so to strength vs in it, that he shal ioyously bring vs to heauen by it. And then doth he much more for vs then if he kept vs from it. For as god dyd more for poore Lazare in helping him patiently to dye for hunger at the riche mannes doore, than if he hadde

brought

brought him to the doze al the riche glotons dinner, so though he be gracious to a man whom he delyuereth out of payne full trouble, yet doth he muche moze for a man, if thozowe right paynful death he deliuer him frō thys wretched worlde into eternal blisse, from whiche whosoeuer shrinke away with forsaking of hys fayth, and falleth in the peril of euerlasting fier, he shall be very sure to repent it ere it be long after. For I weene that whensoeuer he falleth sicke next, he wil wishe that he had been killed for Christes sake before. What foly is it than for feare to flye from that death, which thou seest thou shalt shortly after wishe thou haddest dyed, yea I wene almost euery good christē mā woulde very fayne thys day that he had been for Christes fayth cruelly killed yester day, euen for the desyre of heauen, though there were no hell, but to feare while the payn is comming, there is all our let. But then if we would remembre hell payne on the other syde, into which we fal while we flye fro this, then should this shorte payn be no let at al, and yet should we be more pricked forwarde, if we were faythful by depe considering of the Joyes of heauen, of whiche the Apostle sayeth: Non sunt digne passiones huius temporis ad futuram gloriam que reuelabitur in nobis the passions of this tyme be not worthy to ỹ glory that is to come, which shalbe shewed in vs. We should not I wene Colin, nede much more in all this whole matter, than that one text of S. Paul if we would consyder it wel. For surely my own good Colin, remember that if it were possible for me and you alone to suffre as much trouble as the whole world doth together, all that were not worthy of it selfe to bring vs to the ioye which we hope to haue euerlastingly: and therefore I pray you let the consideracion of that Joye, put out all worldly

worldly trouble out of your heart, and also pray that it maye doe the same in me: and euen thus wyll I good Cosin, with these wordes make a sodayne ende of my whole tale, and bidde you fare wel, for now I begin to fele my selfe some what wery.

☞ Vincent. Forsoth good vncle this is a good ende, and it is no meruaile though you be warē wery, for I haue this day put you to so much labour, ẏ sauing for the comfort that your selfe may take of your tyme so well bestowed, and for the comfort that I haue my selfe taken and moe shal I trust for your good counsayle geuen, els woulde I bee very sorye to haue put you to so much pain, and now shal our lorde reward and recōpence you therfore, and many shal I trust pray for you for to thentent that the moe may take profit by you, I purpose vncle as my poore witte and learning wyll serue me, to put your good cōsayle in remembraunce not in our language onely, but in the Almayne tonge to, and thus praying god to geue me and all other that shall rede it, the grace to folowe your good counsayle therin, I shal commit you to god.

☞ Antony. Sith you be minded Cosin, to bestowe so much labour therō, I would it had happed you to fet the the counsayle at some wyser man that could haue geuē you better, but better mē may set moe thynges and better also thereto, and in the meane tyme, I beseche our lord to breath of hys holy spirite in ẏ readers brest whiche inwardely maye teache him in hearte, without whome, litle auaileth all that all the mouthes of the worlde war able to teache in mennes eares. And thus good Cosin, fare well tyll God bringe vs together agayne, eyther here or in heauen. Amen.

FINIS.

¶ Imprinted at London in fletestrete within Temple barre at the signe of the hand & starre by Richarde Tottel. ỹ xviii. day of Nouẽbre in ỹ yere of our lord.

1553.

Cum priuilegio ad imprimendum solum.